WESTERN LUMINARY.

A Family Paper, devoted principally to Religious Matter;--with a copious summary of Foreign and Domestic News, Literary Intelligence, and Miscellaneous Articles.

UBLISHED WEEKLY.] "THE LORD REIGNETH—LET THE EARTH REJOICE." [TERMS, $2 IN ADVANCE---$2 50 IN SIX MONTHS---$3 00 IN 12 MONTHS.

Vol. IX.—No. 51. LEXINGTON, KY. WEDNESDAY, JULY 10, 1833. Whole No. 467.

For the Western Luminary.

TTERS FROM THE PACIFIC.---NO. 5.

South Pacific; on board the Missionary Packet.
S. Lat. 14°. —W. Long. 136°.—Oct. 11th, 1832.

, THOS. T. SKILLMAN:

Dear Sir,—After much pleasant intercourse h the Brethren, we took our leave, Septem- 18th, and steered away for the Marquesas nds. Being unable to sail thither in a di- t course from Tahiti, we ran out to the South o the variable winds, by which we might so far eastward as to be able to fetch those nds with the S. E. winds. This led us to s through the group called the Austral Is- ds, in all of which the gospel has been in- duced by native teachers from Tahiti. We ssed in sight of three of them, *Rurutu*, *Tu- ai*, and *Rairavai;* at the former of which, was before intimated, we called.

Rurutu, called by Capt. Cook, *Oheteroa*, is nated in S. Lat. 22°. 27', and W. Long. 150°. '. In 1820, a large number of its inhabi- nts forsook it, in consequence of a contagious sease which raged there at that time, and ent to Tubuai, which lies about 100 miles to e S. E. After remaining some time, at- mpting to return, they were driven out of eir course by a storm, and after drifting at e mercy of the waves for three weeks, their noe struck on the reefs which surround Mau- a, the most westerly of the Society Islands. hey were hospitably received, and assisted in etting to Raiata, where the improvements a- ong the people introduced by the Missiona- es, filled them with astonishment. They vis- ed the school house, church, and Missiona- 's residence, and soon became pupils of Mr. Villiams, and publicly renounced their Idols. hortly afterwards, accompanied by two na- ve teachers from Raiatea, they were taken ack to Rurutu in a Whale Ship. The whole opulation were soon induced to renounce i- olatry. Some Raiateans who had accompa- nied them, returned, taking a boat load of their *dols* to the missionaries, as an evidence that hey had renounced them. Since that time ney have frequently been visited by the Mis- ionaries from the Society Islands, and a church as been organized consisting of 80 persons. The circumstances attending the introduction f the gospel among them, to which I have re- ered, and a desire to see how native teachers conducted their labors, induced us, as the is- and lay in our route, to embrace the opportu- nity of visiting the people.

On the morning of Sept. 24th, when about 8 miles distant from the Island, we were board- ed by a double canoe, manned by 6 natives, the whole exterior of which exhibited very neat carved work—the sides and stern were taste- fully ornamented with feathers, and the whole was calculated to give us a favorable impres- sion of their ingenuity and enterprise. They informed us that they were in the enjoyment of peace and plenty, and would be glad to re- ceive a visit from us. We accordingly lower- ed our boat and accompanied the canoe, which going before us marked the entrance between the reefs, which is quite intricate and danger- ous, being not more than ten feet wide, and as the swell was heavy, the surf broke entirely across it. We however reached the shore in safety, landing on a coral wharf, which the natives have erected. Just at the landing a large flag of white tapa was streaming in the wind from the end of a lofty pole, indicative of peace. About thirty natives, who were as- sembled on the beach, decked out in the best their wardrobe could supply, gave us a hearty reception, welcoming us to their shores with many an "*I orana poi*," "May you be saved."

We were conducted to a large frame house neatly plastered, in which wo found two large comfortable settees, a dining table, and several well made boxes. Having seated ourselves till some cocoa nuts should be brought, almost the whole population of the village came in to say, "*I orana*." All the women, that I saw, had on bonnets, which the wives of the Raia- tean teachers had taught them to make. Most of the men too, had hats of similar construc- tion. Being refreshed with the milk of the cocoa nut, I took a ramble through the village and was as much surprised as delighted to find, most of the houses neat, substantial frame buildings, wattled and plastered with coral lime —furnished with settees, bedsteads, tables and boxes. All of which the Society Islanders have taught them to manufacture. We were sorry to learn that both their native teachers had left them. They had quarreled, and one of them had been taken away by Mr. Williams at his last visit. The remaining one was puf- fed up with pride, wished to become great, and being unable to affect his purposes, became dissatisfied, and went to sea in a whale boat, and has not since been heard from. Many of the people can read, and having several copies of the Tahitian Scriptures, they still meet regu- larly for worship, and read and pray together.

The island is about five miles long, north and south, and two wide. We landed on the West side, where the people now meet for worship, in a large school house, their church building having been blown down by the great storm of last December.

Being told that the largest settlement was on the opposite side of the Island, and that the labor of crossing over was not very great, Mr. Tinker and I got a pilot and resolved to go over. We had not proceeded far, when we came to a stream which we crossed on the shoulders of our guide; and before we reached the ascent, we passed through a delightful grove of the Tamanu, Chesnut, Hau, Breadfruit, Ironwood, Hala, Papia, Cocoanut, Cloth mulberry, Sugar cane, Baranas, &c. &c. We also saw a large bed of Taro, many sweet potatoes, and a fine orchard of Pine Apples. We found the ascent steep and tiresome, the part over which we passed is about 800 feet above the level of the ocean, the highest part of the Island is about 1200 feet. The thick break and tall grass which overhung our path, sometimes almost covered us. After resting a while on the sum- mit under the shade of the Hau, we had just begun to descend, when we met a company from the village to which we were going, loaded with spears and paddles curiously wrought, ta- pa of various prints and paroqueto, which they were bringing over to trade with us. Before we reached the foot of the hill, we met several other parties who were loaded with similar ma- terials for barter. Exchanging the salutation, "*I orana*," we proceeded, entering as we de- scended, groves still more dense than those through we had first passed. The inhabitants of the village gave us a cordial welcome. The first object which attracted our attention is a church, 80 feet long, and 30 feet wide—the upright posts painted red, the intervening spa- ces wattled and plastered. It has a window on each side of the door in front, one in each end, and one on each side of the pulpit. All furnished with venetian blinds, but without glass. The pulpit is an octagon of quite neat workmanship, the railing on each side of its stair way is supported by 48 spear handles.— In front of the pulpit is a neat painted desk for the clerk. It has a good floor of the bread- fruit, and seats of the same material. A large number of bamboos of oil were deposited in one end of the house, and a pile of tapa in the pulpit, which the natives have subscribed to the London Missionary Society to aid in send- ing the gospel to the heathen.

While we were surveying the church, a large number assembled, and though they could not understand our language yet we did not con- sider it improper to pray with and for them. Mr. Tinker entered the clerk's desk and saying "*E pule tatou*" "let us pray," the whole assem- bly kneeled and behaved with much decorum while prayer was offering. The church is in the centre of a yard enclosed by a neat wooden fence, through which up to the door is a raised pavement eight feet wide.

Opposite the church, we entered a large house of similar construction, in which we were pleas- ed to find several copies of the Tahitian Scrip- tures, 6 or 8 large well made chests, two very comfortable bedsteads and two settees. This house is surrounded by a pavement of hewn coral, which extends about 12 feet in every di- rection. After passing through several similar habitations, we were led by one who seemed to be the highest chief, to his house. Taking us into a back room he presented each of us a piece of Tapa. We had scarce time to thank him and seat ourselves on a settee in his large room, when it was filled with women, each having a child in her arms. These, we were requested to baptize, which for obvious reasons we refused to do, and referred them to Mr. Williams, who expects to visit them in a few months. A table was then spread, and as we perceived preparations were making to get us some dinner, and remembering that we had two miles to return over a steep hill, we told our host that we could not wait, and taking a re- freshing draught of cocoanut milk we bid our kind new acquaintances an affectionate fare- well; and with our guide again began to climb the hill. There are in the village about 25 frame houses, besides others after the original native fashion made of bamboo. Taking it as a whole, I have seen no village in the Pacific where the generality of houses are so good, or where the people appear more docile and more kindly disposed towards missionaries. They were very anxious that one or both of us should stop and live among them and teach them the doctrines of the gospel.

We hastened back, and found the people as- sembled to hear a sermon from Mr. Whitney. When we reached the house where we first stopped, we found a good dinner in readiness, for which our walk had sharpened our appe- tites. It consisted of roast pig, toro, yam, breadfruit, potatoes and cocoanut milk. As it now grew late we judged it expedient to return to our vessel. Just as we were getting into the boat, we were surprised with the salutation "How do you do gentlemen?" from one who looked like a native. She told us she was a native of Pitcairns Island, from which she had been absent eight years. She had brought her little daughter in great haste, hoping we would baptize her. We had time to exchange but a very few words with her, and we regretted that we were so hurried, as she could probably have given us more satisfactory information concerning the people than we had obtained.

Bidding the people, who followed us out on the wharf, farewell, we returned to the schoon- er, passing through the reefs much more easily than we had expected.

The number of inhabitants on the island is about 250. The readiness with which they parted with their spears, manifested their dispo- sition for peace and order—and their anxiety for a missionary to instruct them, we trust will not long be indulged in vain—but that some one who loves the Lord Jesus in sincerity will soon be sent to show them the way of life.

We have now been becalmed for several days. With a favorable wind we could reach the Marquesas Islands in one or two days. When we shall have visited them, I will give you some of the results of our observations.

Affectionately yours, &c.

W. P. ALEXANDER.

THE NINTH ANNUAL REPORT

Of the American Sunday-School Union.
May 21, 1833.

Whenever the American Sunday-school Un- ion accomplishes the purpose for which it was instituted, the children in all our land will read intelligently; they will have the free use of good books, adapted to their wants and capaci- ties; and they will enjoy the counsel and friend- ship of the wise and good, in the emergencies and perils of life. The most cursory review of our history shows that this is not only a proba- ble, but a necessary result, requiring only that the simple principles of the institution should be fully carried out.

During the nine years which are this day completed, there have been established in con- nexion with our society, or by its direct agency, not less than 14,550 schools, in which 109,000 teachers have laboured gratuitously, and in many cases at the sacrifice of health and even life, in the instruction of 760,000 scholars.

Of these schools 2399, embracing 13,118 teachers and 45,688 scholars, have been formed during the last year.

We have in this view a steady annual in- crease for the nine years of 1600 schools, 12,- 000 teachers, and 84,000 pupils.

There have been added to the church of our Lord Jesus Christ, from schools connected with us, not less, probably, than 20,000 teachers and 30,000 scholars.*

We have prepared and published two hun- dred and fifteen library-books, the largest of which contains three hundred and twenty-three pages, and the smallest thirty-six: average size, one hundred and fourteen pages. To this class of our publications we have added last year twenty-nine volumes, most of which have been very favorably received; and we have in different stages of preparation several which seem to be better adapted to the use of the Sunday-school library than any which have preceded them.

We have also one hundred varieties of chil- dren's books, unbound, containing in all two thousand pages. The largest of these has twen- ty-four pages, and the smallest eight. To this class we have added last year sixteen; and a- mong them are some of the best specimens of children's books that have ever left the press.

We have added twelve new varieties to our cards for infant schools, of which the lithograph- ic prints in natural history are decidedly the most perfect and popular that have ever been published. The number of these, and of the form-books, &c., pertaining to the orderly pro- gress of a Sunday-school, which have been cir- culated by the society, it would be very difficult to ascertain.

We have diffused, in the eight octavo volumes of the American Sunday-school Magazine, a vast amount of intelligence on the general sub- ject of Sunday-schools; embracing a history of their origin and progress, and showing the re- sults of experience and observation from the earliest period: and we have now nearly half completed the third volume of the Sunday- school Journal, a weekly paper of full size, conducted with great labour and ability, and ad- mirably suited to be the advocate and auxiliary of Christian education.†

We have also circulated, gratuitously, to a great extent a series of annual sermons, preach- ed at the request of the board, by distinguished clergymen of different denominations, illustra- ting the principles and enforcing the duties which are connected with, or grow out of the grand object of our association. Sundry other documents, touching the principles and objects of the society, prepared with much skill and la- bour, and tending to inform and rightly influ- ence the public mind, have also been extensive- ly and advantageously distributed, in almost every section of the country.‡

*The number reported the present year, by about half the schools, is 2607 teachers and 6121 scholars.

†To extend the circulation of the Sunday- school Journal, the Board resolved, in Novem- ber last, to send a copy of it, for one year, to every superintendent of a Sunday-school, who, though unwilling to subscribe for it, may be willing to pay the postage of it, and read and circulate it among the teachers connected with the school.

‡A Catalogue of these is subjoined for the in- formation of such as are disposed to order and circulate them.

The Seventh, Eight, and Ninth Annual Re- ports of the American Sunday-school Union, for 1831, 1832, and 1833.

Review of the Annual Report of the St. Lou- is (Mo.) Sunday-school, auxiliary to the Sunday- school Union of the Methodist Episcopal Church, containing an exposition of the socie- ty's principles and proceedings, in reference to several points on which objections and unfound- ed opinions were supposed to prevail.

The Charter; being a plain statement of facts, in relation to an application to the Legis- lature of Pennsylvania, to grant a Charter to the American Sunday-school Union; with the statement of the resident members of the Board of Managers, belonging to the Methodist Epis- copal Church, in reference to charges made a- gainst the society by the Christian Advocate and Journal.

Defence of the American Sunday-school Un- ion against the charges of its opponents, in an address delivered at the first anniversary of the New Castle County (Del.) Sabbath-school Un- ion, March 26, 1828. By the Hon. Willard Hall, President of the N. C. C. S. S. Union.

Proceedings of the public meeting held in Boston, to aid the American Sunday-school Un- ion in their efforts to establish Sunday-schools throughout the Valley of the Mississippi.

Address of Thomas S. Grimke, at a meeting in Charleston, South Carolina, held March 29, 1831, to consider the resolution of the Ameri- can Sunday-school Union, respecting Sunday- schools in the Valley of the Mississippi.

Suggestions in vindication of Sunday-schools, but more especially for the improvement of Sun- day-school books, and the enlargement of the plan of instruction. By Archibald Alexander, D. D. Professor of Didactic and Polemic The- ology in the Theological Seminary at Princeton, New Jersey.

Encouragements to Religious Effort: a ser- mon delivered at the request of the American Sunday-school Union, May 25, 1830. By Fran- cis Wayland, Jr., President of Brown Univer- sity.

The way to bless and save our country: a sermon preached in Philadelphia, at the request of the American Sunday-school Union, May 23, 1831. By Heman Humphrey, D. D. Presi- dent of Amherst (Mass.) College.

The place of the Bible in a system of educa- tion; a sermon, preached in Philadelphia, at the request of the American Sunday-school Union, May 21, 1832. By Charles Hodge, Professor of Oriental and Biblical Literature in the Theo- logical Seminary at Princeton, New Jersey.

Of books in foreign languages, the first vol- ume of Union Questions, and ten volumes of reading books, making a total of 713 pages, have been published in *German*, and six vol- umes, making a total of 543 pages, in *French*.

Before we dismiss this topic it is proper to ob- serve, that to save the society from ruinous embarrassment through the want of sufficient capital, the board have resolved to reduce the stock, which might well be $150,000, from its present amount, which is upwards of $80,000, to about $50,000. So inadequate will it be- come by this reduction, that, it is obvious, our good work must be prosecuted with very feeble and crippled steps.

The necessity of this measure arises from an obligation to repay borrowed money, and this necessity cannot be obviated permanently, without a permanent loan, or additional capital.

If it should be asked, whether our capital is not increased by the profits of each year's bu- siness, we answer, that the expenses of the in- stitution and the depreciation which is necessar- ily incident to our books, plates, engravings, &c., nearly balance, and in some years have far over-balanced the advance on the sale of the books beyond their cost. It should be remem- bered that perhaps one half the annual expen- ses of the institution is incurred independently of the manufacture and sale of books; and much more than one half the risk and loss in debts and in the value of stock, results from the inseparable connexion of the business operation of the society with its benevolent or religious designs.

Our foreign depositories at New York, Utica, Pittsburg, and Cincinnati, are of vital impor- tance, and must be maintained. Those which have been established for a temporary purpose will soon be discontinued, or pass into the hands of individuals or societies more particularly in- terested in their support.

In consequence of the reduction of stock, or- ders may sometimes be delayed, and those who are vexed and disappointed may be inclined to charge the evil to neglect or mismanagement on our part; *but wherefore deal they thus with their servants? There is no straw given unto thy servants, and they say to us, Make brick, and behold thy servants are beaten, but the fault is in thine own people.*

To return to the review, our system of in- struction in limited and selected lessons, the ba- sis of which is the *Union Questions*, is now generally adopted, and though doubtless suscep- tible of improvement, is regarded, on the whole, as decidedly preferable to any and all others. Five volumes have been published, and of these upwards of half a million of copies have been sold. The sixth volume will extend through the period of sacred history from the possession of the promised land to the captivity; and the seventh, embracing the captivity and return of the Jews, will be seasonably published.

For the advantage of the teacher in the use of the third and fourth of these volumes, the Teacher's Assistant has been prepared, design- ed to furnish a concise but satisfactory exposi- tion of each lesson.

Besides these, we have two volumes on the book of Acts, prepared on the analytical prin- ciple, or what is called the "lesson system," each of which contains an annual course of in- struction.

" A stated season of prayer, in concert, on the second Monday of the month, in reference to this particular branch of benevolent exertion, is extensively observed, and in many places is regarded as one of the most interesting services of the kind.*

The convention of Sunday-school teachers, which was held in New York, in October last, and which is to re-assemble in this city tomor- row, may be considered as one of the many proofs of the advancement of the institution in favour and importance; and we trust the ten- dency of their councils and measures will be eminently auspicious to the general cause.

Three years have passed since the resolution to supply the Mississippi Valley with Sunday- schools was adopted, by acclamation, in this house. During that period 4245 schools have been reported as formed, and 2899 visited and revived. Of these, 1378 have been formed, and 1778 visited within the last year. The number of books put in circulation by these schools is, probably, considerably more than half a million.

The whole amount contributed for the pur- pose of accomplishing the object of the resolu- tion is $73,366 85. Of this sum, $20,263 17 was unexpended March 1, 1832, and $12,652 25 have been added since, viz. from

Maine,	$20 00	Virginia,	$516 08
New Hampshire,	37 92	S. Carolina,	10 00
Massachusetts,	96 53	Georgia,	50 00
Vermont,	72 21	Ohio,	670 70
Connecticut,	1218 70	Kentucky,	200 00
Rhode Island,	32 13	Alabama,	24 00
New York,	2204 39	Mississippi,	228 36
New Jersey,	973 85	Louisiana,	36 50
Pennsylvania,	5829 26	Missouri,	5 00
Delaware,	85 00	Indiana,	1 00
Maryland,	85 00	Illinois,	215 62
Dist. of Columbia,	40 00		

making with the balance of last year, $32,915 42. Of this sum, $20,388 65 have been ap- propriated to the salaries and expenses of sev- enty missionaries and agents; $1,349 08 to donations and libraries, $1,096 68 to postages and other incidental expenses, and $7,081 01 were unexpended at the close of the financial year, March 1, 1833. The engagements of the board, contracted and contemplated, much more than absorb that balance, and all subse- quent contributions.†

It is worthy of distinct notice in connexion with this branch of the report, that, in Novem- ber last, a few gentlemen at Albany contribu- ted $1000 for the purpose of placing at our dis- posal, for gratuitous circulation, in the Valley of the Mississippi, 4000 copies of the Temper- ance Recorder, a periodical paper, conducted unexceptionably and with great ability, and published by the New York Temperance Socie- ty. So obvious and fatal is the direct and re- mote influence of intemperance upon the inter- ests of Sunday-schools, that every legitimate and judicious effort to suppress the former, so far as it succeeds, sustains and extends the latter.

Donations have been made during the year to various schools and associations whose char- acter and circumstances seemed to justify it: a- mong these may be mentioned one to encourage the establishment of Sunday-schools in Lower Canada, and another to the Burman mission. A full library of our books is connected with the Seamen's chaplaincy at Canton. One of the English missionaries at Calcutta‡ lately ordered a complete set of our publications, for the use of the mission at that place: and concerning a donation made at an earlier period to some mem- bers of the Sandwich Island mission, we have lately learned, that it has formed the foundation of a Sabbath-school library for the Sandwich Islands, which is useful not only to the children of missionaries, but in preparing Sabbath- school books for the natives, and in conducting schools among them.§

In the Atlantic states efficient Sunday-school agencies are maintained principally by the state societies. These have been prosecuted during the last year; and our fellow-citizens in that part of the country have always shown, so far as opportunity and means would allow, the most friendly disposition towards us and our mea- sures.

In the Southern and Middle States there is need of an immediate and vigorous effort; and there are encouraging indications that the peo- ple are prepared to receive cordially and sus- tain generously, any agency that may be em- ployed for their advantage. Difficulties many and formidable may present themselves, but when they are opposed by faith and love, they will pass away as silently and as harmlessly as the thrones and castles which children see in summer clouds.

In this view of the past we affirm, that what- ever shall be the history of Sunday-schools in this or any other country; nay more, if every vestige of their influence and progress were ob- literated in this very hour, save that which is beyond the reach of time and change; the re- cord of their glory would still be seen and read on every side, and in every quarter of the globe. But so far from a decline in interest or prosper- ity, it is evident that the institution on the whole is steadily advancing.

During the last year we have shared in the common depression and embarrassment: but when our accustomed resources were cut off, a few members of the board, familiar with our principles, means and modes of business, volun- tary pledged their personal credit for a loan of $30,000. And from the tenor of our corres- pondence and the tone of the public journals of the country, if conclusivsly appears that the wisest and most intelligent of our fellow-citizens are looking to Sunday-schools as the great in- strument of diffusing, universally, the healthful influence of religion and morality.

To fulfil this just expectation, we must se- cure, to a much greater extent, the distinct and sensible concurrence and co-operation, as well as the direct and powerful influence, not only of the church and her ministry, but of the commu- nity at large; and to this end the principles of our association, and the objects we propose to accomplish by it, must be well understood.— Such an agency as would diffuse this knowledge far and wide, and bring back in return, the full and cordial expression of public confidence, is greatly needed.

[To be concluded in our next.]

*For some important suggestions respecting this season of prayer, see Appendix A.

†A more particular exposition of the designs and plans of the Board in this behalf will be found in Appendix B.

‡Rev. W. J. Pearce.

§Missionary Herald for May, 1833, p. 164.

[Selected for the Western Luminary.]

The dealings of Providence with those Kingdoms that continue to traffic in Human Beings.

It has been ascertained, that from seventy to eighty thousand slaves had been carried from Africa to the West Indies in the year 1805. What agonies of heart at the eternal parting from friends, kindred and home!!! What inde- scribable torture in the slave ships, where they burned under the tropical rays, packed in dens, without room to move, to stand, or even to lie down; chained, scourged, famished; withering with fever and thirst; human layers festering each other; the dead, the dying, the frantic and the tortured compressed together like bales of merchandize; hundreds seizing the first mo- ment of seeing the light and air, to fling them- selves overboard; hundreds dying of grief; thousands dying of pestilence, and the rest even more wretched, surviving only for a hope- less captivity in a strange land, to labor for life under the whips of overseers, savages more brutal and debased than their unfortunate vic- tims. It may serve to confirm the Christian's faith in the ever waking and resistless control of Providence, to trace the punishment of this enormous crime in Europe. The slave trade perhaps lost America to England, the three great slave dealers whom it has been found im- possible to restrain are, France, Spain, and Por- tugal. And in what circumstances are the col- onies for whose peculiar support this dreadful traffic was carried on? France has lost St. Do- mingo, the finest colony in the world, Spain has lost all, Portugal has lost all, Mexico, South America, and the Brazils are severed from their old masters forever: and what have been the especial calamities of the Sovereigns of those countries? They have been, all three, extirpa- ted; and the only three other sovereigns have suffered temporary evil under the chances of war; but France, Spain, and Portugal, have exhibited the peculiar shame of three dynasties at once in exile,—the Portuguese flying across the sea, to escape from an enemy in its capital, and hide its head in a barbarian land, the Span- ish dethroned and sent to display its spectacle of mendicant and decriped royalty through Eu- rope, and the French doubly undone. The first effort of Louis the XVIII on his restoration, was to re-establish the slave trade. Before twelve months were past, he was flying for his life to the protection of strangers. And where are the Bourbons now, and what is the peace or prosperity of the kingdoms that have thus dipped their guilty gains in human miseries? They are three vast centres of feud and revol- utionary terror;—Portugal with an unowned monarch, reigning by the bayonet and the scaf- fold; Spain torn by faction, watching every band that gathers on her hills, as the signs of a tempest that may sweep the land from the Py- renees to the ocean; and France in the first heavings of a mighty change. Other great ob- jects and causes may have their share in those things, but the facts are before mankind.

MINISTERS' CHILDREN.

Of all statistics, the most rare are those of ministers' families. A Mr. Grosvenor, General Agent of the Connecticut S. S. Union, has pub- lished the result of a novel inquiry he has made, with a view to ascertain the truth or falsity of the very common remarks, to the disadvan age of ministers' and deacons' families.—These re- sults are very grateful, and give the whole mat- ter an entirely new aspect.

In the families of 35 ministers there are 141 children, fifteen years old and upwards. Of these 89 are professors of religion—15 are hopefully pious, but have not made a profession —and 19 are ministers, or preparing for the ministry. Four sons are intemperate—the mother of one of them is not a pious woman. The remaining 33 sustain a good moral char- acter.

In the families of 172 deacons, there are 796 children, fifteen years old and upwards, of whom 450 are professors of religion—46 hopefully pious, but have not made a profession—and 17 ministers. Sixteen are intemperate—three of these were excommunicated from the church for this crime. The *fathers* of three of them use strong drink, and the fathers of two others are strongly opposed to *temperance societies*. The *mother* of one was excommunicated for this sin. The remaining 284, with very few exceptions, are respectable, useful citizens.

In the families of 42 ministers there are 99 children between 5 and 15 years of age,—of whom 7 are professors and 2 are hopefully pi- ous, but not professors.

In the families of 85 deacons, are 199 be- tween the ages of 5 and 15, of whom 17 are professors and 17 are pious but not professors.

In view of these facts, will any one still maintain that this proverb is true, in its general application to the families of ministers and dea- cons? If so, let him select, in the several towns in this State, 207 families, embracing 937 chil- dren over 12 years of age, of whom 539 are professors of religion—61 pious and not pro- fessors, and 36 ministers, and among whom there are but 20 who are intemperate. But when he has done this, his point is not proved, —for he must show that these 937 are *more* respectable, *more* moral, and *more* religious than the same number among the children of ministers and deacons.

GOING FOR THE APPRENTICE.

At the late Temperance Convention in Phil- adelphia, where more than three hundred dele- gates appeared from various parts of the Uni- ted States, the New York Apprentices Temper- ance Society was represented by Mr. Crane among others—an intelligent young man of this city. In the course of the discussion of mea- sures in the convention, it was wonderful to see light and darkness so strangely reflected from various parts of the country. Some sections seem indeed, to have advanced half a century ahead of the others.

In discussing a resolution to express the sense of the convention of the wickedness of the manufacture and traffic of ardent spirits, Rev. Dr. Cathcart of York, Pa., made a strenuous opposition. He was not prepared to denounce a practice as morally wrong, which he said the word of God did not so denounce—said that many of the most pious and zealous elders and members in his church were engaged in this traffic, &c.

Some time after, Mr. Crane, in modestly ur- ging this resolution upon the Convention, allu- ded to the strange and new doctrines regarding moral right and wrong which he had heard. He had been told that the Bible did not de- nounce the traffic in ardent spirits as morally wrong. He did not feel as if he could go back to his constituents and tell them that such was the decision of this Convention, while the lan- guage of the Bible actually was,—"*wo unto him that putteth the bottle to his neighbor's lips*," &c.—with other sentences equally im- pressive.

The Rev. Mr. Breckinridge, said that he had lived to see strange things done He had lived to see a venerable Doctor of Divinity corrected in his theology, and rightly corrected too, by an Apprentice. And I, said Mr. Breckinridge, *go for the Apprentice.*

SELECT PARAGRAPHS.

Wit is brush wood; judgment is timber; the one gives the greatest flame, the other yields the durablest heat; and both meeting make the best fire. *T. Overbury.*

The scriptures teach us the best way of liv- ing, the noblest way of suffering, and the most comfortable way of dying. *Flavel.*

Without mounting by degrees, a man cannot attain to high things; and the breaking of the ladder still casteth a man back, and maketh the thing wearisome which was easy. *Sidney.*

Though God seems to frown in his provi- dences, he always smiles in his promises.—*Buck.*

THERE'S REST.—BY MRS. MOODIE.

There's rest, when eve with dewy fingers,
Draws the curtains of repose,—
Round the west, where light still lingers,
And the day's last glory glows—
There's rest, in heaven's unclouded blue,
When twinkling stars steal one by one,
So softly on the gazer's view
As if they sought his glance to shun.—

There's rest, when o'er the silent meads,
The deep'ning shades of night advance;
And sighing through their fringe of reeds,
The plaintive rill's clear water glance.
There's rest when all above is bright,
And gently o'er the summer isles—
The full moon pours her mellow light,
And Heaven, on earth serenely smiles.—

There's rest when angry storms are o'er,
And fear no longer vigil keeps,—
When winds are heard to rave no more,
And ocean's troubled spirit sleeps—
There's rest, when to the pebbly strand,
The lapsing billows slowly glide,
And pillowed on the golden sand,
Breathes soft and low the slumb'ring tide.—

There's rest, deep rest in that still hour,
A holy calm—a sweet profound—
Whose wizard spell, and dreamy power,
Lulls into slumber all around—
There's rest, for labor's hardy child,
For nature's tribes of earth and air,
Whose soothing balm and influence mild,
Save guilt and sorrow, all may share.—

There's rest, beneath the quiet sod,
When life, and all its trials cease,—
And in the bosom of his God,
The Christian finds eternal peace—
That peace, the world cannot bestow,
The rest, a Saviour's death-pangs bought
To bid the weary pilgrim know,
A bliss surpassing human thought. [ALBION.

For the Western Luminary.

THE GOVERNMENT AND DISCIPLINE OF THE PRESBYTERIAN CHURCH.

The provisions of the government and constitution of our church in relation to discipline are truly wise and admirable. The means prescribed for removing offences privately; the caution and hesitancy enjoined against treating them publicly, bringing disturbance into the church and contempt upon its discipline;—the barriers against oppression and prejudice thrown around an accused person, to ensure him "a fair and impartial trial;"—the presumption of his innocence until found guilty;—his right to know his accusation, and his accusor—and to have a public trial;—all indicate the profound wisdom of the framers of our discipline, and place it upon an equality, in the justice and wisdom of its provisions, in this respect, with the common law of England. Nor are these provisions unnecessary even in the church of Jesus Christ. The tendency of all power is to abuse, to the assumption of powers not granted. Nor is this tendency less in church than in state. Hence our constitutions both in church and state, have been rigidly cautions in their bestowal and limitation of their grants of powers and authorities; nor can their functionaries advance a step beyond the boundaries fixed.

A practice has crept into some of our church sessions calculated to throw down and trample in the dust all those wise and sage regulations; and to set at naught the limitations of their powers laid down in the constitution; and to bring confusion, turmoil and heart-burning into the churches. I refer to the practice of debarring members of the church, under the covert of an unofficial request, for some supposed, and unexamined offence, resting simply upon vague reports; and many times, upon mere gossip, from the communion of the Lord's Supper:—thus by a single unofficial act, as it is called, prostrating the admirable discipline and provisions above described. The manner of these unofficial proceedings is thus;—some unpleasant difficulties have perhaps arisen between two members of the church, which, if let alone, would soon have died away, and been heard no more; these come through the channels of rumour, to the ears of some member of the session; at the next communion season he communicates it to that body; an unofficial—that is an unrecorded resolution is formed to request the member resting under this vague and gossiping report, not to commune; a member of session is despatched to him, who communicates this decision perhaps upon the threshhold of the church; perhaps, or I have known it, at the communion board itself. Thus a matter struggling perhaps for life, is spread abroad upon the winds;—

"And all who tell it add something new,
And all who hear it make enlargements too,
In every ear it spreads; on every tongue it grows."

The perhaps innocent member is "condemned and censured" without any knowledge of his accusation or accusor, against the express prohibition of the constitution. For says the General Assembly, "in the sense of this house no man or body of men, agreeably to the constitution of this church, can be condemned or CENSURED, without having notice of the accusation against him or them, and notice given for trial." General Assembly's Digest, page 323. If the person thus treated be really guilty, he is, in the language of the constitution, in a section guarding against these lamentable effects, "exasperated and hardened; and the discipline of the church is rendered more injurious than the original offence."

This practice is based upon various grounds. At one time, by some, it is made to rest upon the 2d article, chap. II, book II, of the Form of Government and discipline. But such a practice runs right against the very letter and spirit of this article. Its object being to prevent proceedings that "would tend unnecessarily to spread the knowledge of offences, to exasperated and hardened offenders, to extend angry and vexatious litigation, and thus to render the discipline of the church more injurious than the original offence." See the above Art.

Again, the practice is defended under article XVIII, of Chap. IV, which is, in fact, an express prohibition of it. This article says, "As cases may arise in which many days, or even weeks, may intervene before it is practicable to commence process against an accused church member, the session may, in such cases, and ought, if they think the edification of the church requires it, to prevent the accused person from approaching the Lord's table until the charge against him can be examined." This gives the session authority to debar "an accused church member" under a regular charge from approaching the Lord's table, provided a sufficient time is not had for trial. Does this give authority to debar either officially or unofficially, an unaccused person from that sacred ordinance? And is it not an express prohibition of such a proceeding? If an accused person cannot be debarred but where time is wanting to afford him "a fair and impartial trial," and where the appearances of guilt are so strong that the session must "think it for the edification of the church to debar him from the Lord's table:" if an accused member, I say, can only be debarred under these circumstances, how can an unaccused person be debarred at all! There is not only here no authority for such an act, but an implication tantamount to an express prohibition.

But it is said the accused person here may mean, and does mean, one unofficially accused; one whom report accuses: and that the language of the constitution supports this idea, to wit: "As cases may arise in which many days and even weeks may intervene *before* it is practicable to commence process against an accused person," &c. The word process means here, not technically as in law, the means of bringing the party into court; but "the whole course of proceedings in a cause:" See Webster's Dictionary. Now let us see the method of process as laid down in our excellent book of discipline. Chap. IV, Book II, Article I says, when ALL OTHER MEANS of removing an offence have *failed*, the judicatory to which cognizance of it properly belongs, shall judicially, (not unofficially, the book knows no unofficial process) shall judicially take it into consideration. Article V says, "when a judicatory enters on the consideration of a crime or crimes alleged, no more shall be done at the first meeting unless by consent of parties, than to give the accused a copy of each charge, with the names of the witnesses to support it; and to cite all concerned to appear at the next meeting of the judicatory, to have the matter fully heard and decided." Now when the accused stands in this situation, officially accused, with a knowledge of his accusor and his accusation, says article XVIII, "As cases may arise," &c. See the quotation above.

By others a directly opposite interpretation has been put upon this article in defence of the practice alluded to. It is admitted that "the accused" here means one regularly and officially accused; and therefore this article which authorizes such an one to be debarred from the Lord's table under certain circumstances, and impliedly forbids it but under those circumstances; does not apply to one who is not regularly accused, and they assert that the session may exercise unofficially this authority towards him; and that this authority is couched in the II Art. of Chap. II, before recited. In refutation of this idea I refer to what has been already said. It has been shown that the XVIII Art of Chap. IV, by a strong implication, tantamount to an express prohibition, forbids the debarring, in any form, of an unaccused person; because it only authorizes it towards an accused member when there is not time for trial, and when the appearances of guilt are strong. To place the practice under Art. II, Chap. II, is in the highest degree absurd, because that article was made to prevent the publicity of offences, &c. See quotation above. This practice directly leads to all the consequences there deprecated. But lastly, it is said the session may exercise their discretion in this matter, and where is the article forbidding this practice? Common sense would answer, where is the article authorizing it? Sessions surely are not to practice all the powers which are not forbid. This would be a strange interpretation of constitutional law, indeed. The constitution does not say its functionaries shall not do so and so;—but it affirmatively confers powers; and all exercise of power not authorized either expressly, or by a plain and legitimate inference, is void and unconstitutional.

But it has been plainly shown that such exercise of power, to wit: to debar, in any way, an unaccused church member from the Lord's table, is unauthorized and forbidden. And says the General Assembly, "In the sense of this house," &c. See the quotation above. Such a proceeding amounts not only to censure, but to condemnation, and the worst kind of condemnation; condemnation unheard and without trial. The unfortunate person stands condemned before the whole church; no one knows for what, only according to the tongue of busy rumor.

Laying aside all constitutional objections on this subject, is not the impolicy of such a course of proceeding obvious? What can it do but "exasperate and harden offenders?" And oh, if the person thus treated should be innocent, how must it pierce his soul! What pangs must he suffer! And what remedy has he? He is required to prove himself innocent, reversing the mode of process in the treatment of accused persons. But it is said finally, the usage sanctions it—that such a practice is common in many churches, and has been sanctioned by many eminent men. That is the very essence of the objection to it. Its prevalence constitutes the evil; and if not stopped by some of the higher tribunals, it must terminate in the overthrow of the admirable constitution and discipline of our church, accumulating a tremendous and irresponsible power in Church Sessions.

To put the usage of a particular church or churches in opposition to the constitution, is to abrogate it. The church sessions, and all other judicatories derive their powers from the constitution also, and all plea of usage in opposition to that is vain and idle. X. Y.

GENERAL ASSEMBLY OF 1833.

We have never seen an Assembly in which there was less controversy, or fewer long speeches. To this cause, in a considerable degree, may be attributed the expedition with which the multifarious business of the Assembly was transacted. The recent sessions were less protracted, by four entire days, than those of the last year.

Deep feeling is generally less loquacious than that of another cheracter. On this account, we would have been better pleased, if there had been fewer proclamations and protestations than were made by some of the members, of brotherly love, kind feeling, and fraternal regard. Yet we do not charge the speakers with insincerity; and for every indication of abated asperity, and of an increasing love of truth, purity, and peace—and such indications we thought were visible—we would be thankful to Him from whose gracious influence all good thoughts and right feelings are derived; and would fervently pray that the time may speedily return—for it once existed—when the members of the General Assembly shall appear to have but one heart and one mind, in sustaining the doctrines and discipline of our church, in strict accordance with those public standards which every minister and every elder has adopted in the most formal and solemn manner. For this let all our readers incessantly use their whole influence, and offer their earnest prayers. We hope the narrative on the state of religion will be publicly read in every congregation of our communion. We say this because we know that such has not been the fact in time past, and because we think all our people ought to know what the narrative states.—*Christian Advocate.*

INTEMPERANCE IN EUROPE.

The following extract of a letter from J. Fennimore Cooper to a friend in New-York, dated Paris, April 20, 1833, appears in the N. Y. Observer. It completely puts down the assertion, that there is no drunkenness, or almost none, in wine-growing countries. We could, were it necessary, bring other testimony, of indisputable character, to similar facts.—*Vermont Chronicle.*

The police reports reveal the fact that 25,702 *drunkards were committed to prison* in Paris, in the course of the year. Heaven only knows how many walk free. Of this number, 10,200 *were women!* Now, all this has nothing to do with the soldiers or the invalids, who are under military law. I have always told you there was less drunkenness in America, among our native population, than in any other country, even before the existence of the Temperance societies; and that they who maintained the contrary, did not know how to take the necessary circumstances into the account. It is probable that 10,000 drunkards died here with the cholera, last year. I rarely go into the street without seeing more or less drunkards, and I have met them by hundreds in England, Holland, Germany, Switzerland, Italy, and Spain. This vice prevails in the higher classes, too, in Europe, more than is commonly imagined. I have no doubt there are quite as many genteel young men addicted to it in Paris, as in New York, though they are less seen in public. Our climate, however, renders the effects more pernicious in a merely physical point of view. The police here is far from being rigid with drunkards, for I see them staggering about the streets every day unmolested. You may remember the manner I taught you to *see* them, for most Americans are so much persuaded that a Frenchman never gets drunk, (because the books say so,) that they will not see them. Many of our people live here half their lives, and fancy themselves among a nation of anchorites. They find it so 'written down,' as Dogberry would say. The drunkards committed at Paris, (for their drunkenness,) are at the rate of seventy a day. To equal this, there should be about twenty a day at New York. Add to the seventy, the soldiers of the garrison, the invalids, &c. and you will probably get double the number.

ARDENT SPIRITS USELESS.

The remarks of Dr. Linsley, a learned young physician of Washington, are these:

I believe in my conscience, that many a drunkard has first acquired his relish for the inebriating draught, by following the advice of his physician, in the daily habitual use, for weeks together, of alcoholic bitters. And there is not perhaps a single section of our country, in which cannot be found some individuals, who have in this way been drawn into the vortex of the soul-destroying whirlpool.

And shall we persevere in prescribing and using a remedy which is surrounded and accompanied by such tremendous dangers? Grant, that in most cases there is little risk of this becoming so fixed a habit, that the patient cannot at any moment lay it aside—grant that most men have sufficient firmness of mind and fixedness of purpose, to resist and sunder at their pleasure the iron chain of habit—yet if only one individual in any age were sacrificed on the altar of intemperance by the medicinal use of alcohol, would not this, of itself, be a sufficient reason for proscribing and banishing it forever.

But it will be asked, how is this risk to be avoided? If ardent spirits are necessary to the cure of disease and the restoration of health, shall we not use them? I believe that this objection can easily be set at rest. For I believe I shall be sustained by the enlightened judgment of a majority of the respectable members of the medical profession, when I say, that ☞ there is no state of the system, however exhausted or enfeebled—no species of malady, however obstinate or unyielding—no case of disease, however dangerous or appalling, in which alcohol is indispensably necessary, and in which a substitute perfectly equal to all the exigencies of the case cannot easily be found. ☜

First Temperance Society.—The honor of originating the first temperance society, has been claimed by not a few. In my rambles I have met with a venerable minister of Christ, now near eighty years of age, who informed me that, more than twenty years ago, he formed a temperance society among a tribe of Indians to the West, (the Wyandots, I think,) on this wise. The warriors of the tribe to the number of eighty, being assembled, he took occasion to address them on the subject. He portrayed the evils of intemperance as they existed before their eyes, pointing them to the son of their principal chief, then only thirteen years of age, whose constitution was so impaired by intemperance, that he could not even sit up in his chair. He told them the reason why they did not increase faster, was to be found in their intemperate habits. He reminded them of the baseness of the white man in furnishing them whiskey, that he might overreach and take advantage of them in bargains. He further gave them plainly to understand, that he could not comply with their request to remain with them as a missionary, unless they would abandon so destructive a habit—and concluded his remarks by urging it upon them to give him a pledge that they would drink no more. During the address, the most perfect silence reigned through the assembly; and when it was concluded, they held a consultation for a short time among themselves—when the principal chief arose and said, "Father, we have concluded to abandon the use of ardent spirits." He remained with them for the space of three years—and during the whole time but a single individual of the whole number violated his pledge, and he had been a confirmed sot for years. Many others who kept their resolutions had also been confirmed drunkards previous to that time.

In a few days after this event, he had occasion to attend a council convened at Tallmadge, for the purpose of ordaining a minister. He related the circumstance to the members of the council, and urged them to follow the example which had been so nobly set them by their red brethren, when *all but two* were found ready to respond to the proposition, by pledging themselves to total abstinence.—*Hudson (Ohio) Obs. and Tel.*

AMERICAN TEMPERANCE SHIP AT HAVRE.—A letter from Mr. Mines, dated Havre, April 16th, and published in the Sailor's Magazine, says:

Captain Richardson, of ship Poland, and his crew, (or rather their principals,) have made here a most favorable impression. They are *all "cold water men,"* and have exerted a *most happy influence.* Many stood amazed, and said, "See, you'll see whether he gets many passengers to go in *his ship.*" We *have seen,* and *I believe* he has the largest cargo of souls, both in cabin and steerage, that has gone in a packet from Havre to New York, since I have been here, (nine months.)

GOOD NEWS ABOUT PRISONS.

[From the Report of the Prison Discipline Society.]

Solitary Cells in Prison.—When this Society was formed, eight years ago, only two prisons—Thomaston, Me. and Auburn, N. Y.—are known to have been built on the plan of solitary confinement. Not less than 6000 solitary cells have probably since been built. There does not appear to have been a year since this reform commenced in which more has been done than during the last.

Bibles in Prison.—So great are the benefits which flow from placing a small Bible with the prisoner in his solitary cell, that were the question now to be asked, whether all other books could supply its place in the solitary cell, it would be answered by all the experience of the reformed persons in the negative.

Resident Chaplains in Prison.—The present chaplain at Charlestown was the first resident chaplain at Auburn, and the first in this country. A number of others have since been introduced. In conversation with those who have been reformed in prison, it is most interesting to see how the whole process of reformation is interwoven with the visits, the conversation, and the preaching of the chaplain. Said one—I was sitting down at my work, and Mr. C. came along. Again, I was in my cell, and Mr. C. was at the door;—and in another place, he put me in the way to save my soul, which I shall ever love him for while God gives me breath,—and finally, I was falling down into hell headlong, and he hauled me out—that is the reason I love him.

Sabbath Schools in Prison.—The first Prison Sabbath School is believed to have been that established at Auburn by the first resident chaplain. A Sabbath School is now generally considered essential in a good system of Prison discipline.

Morning and evening Prayers in Prison.—This practice also owes its existence to the resident chaplains. It was first introduced at Auburn. The service was performed in the area in front of the cells, in which the prisoners were locked up. The voice of prayer falling upon the ear of the prisoner in his solitude, was the last sound of the human voice which was heard before the silence of the night.

Favourable Moral Results in Prison.—The solitary cell has led to reflection and remorse; silence by day and by night has prevented evil communications; the Bible has enlightened the understanding, quickened the conscience, and affected the heart; the resident chaplain has preached Christ and him crucified, and persuaded numbers to be reconciled to God; the Sabbath School teachers, in their weekly visits, have done much by kindness and sympathy and prayer, to remove from the hearts of convicts the feeling that society was at war with them, and they would be revenged; the morning and evening prayers have given those who were disposed to do it, an opportunity to commit their ways to the Lord, and implore the Divine blessing upon their own souls and the souls of their fellow prisoners.

What will be thought of this Matter?—We understand that an effort has been made in —— county, Virginia, to have the Pastor of a church presented by the Grand Jury for misdemeanor, *—for preaching the gospel to the poor blacks!* The minister, who was born and educated in the Old Dominion, and is well known in our churches for his talents and usefulness, appears to have known very well what he was doing; and to stop the noise which the enemy was making, *he read the law of our State* on this subject to his congregation FROM THE PULPIT!—Let none regard this incident as expressive either of the intelligence, or feelings of the good citizens of Virginia. There are *very* few, we presume, among whom it would be necessary for a minister to lay aside the law of God and the Gospel, to read and explain to them the laws of our Commonwealth to keep them in order.—*Richmond Telegraph.*

A gentleman, formerly of Virginia, who now resides with his family in the State of Mississippi, in a recent letter to the Editor, remarks—"I have undertaken to live without slaves, and instead of finding it a disagreeable and difficult mode of living to be adopted in a slave-holding country, I find it quite easy and satisfactory."—*Ib.*

Bibles for the Blind.—Dr. Russ, the philanthropic and ingenious Secretary and teacher of the N. Y. Institution, has made an invention, which, if it succeeds as it has done thus far, will lessen the size and reduce the cost of books, for the Blind one quarter, or perhaps one third, while it will effect a far greater reduction in the labor and time now devoted to learning to read. According to a sketch of the principles, laid by him before the American Lyceum at their late session, in this city, he reduces the simple elementary sounds of the language to 60 or 70, expresses each by a separate character, and spells words with these characters, regardless of the common orthography, which in itself is of little value to the blind.—A little girl who had received but six lessons was thus able to read slowly at one of the late exhibitions.—*N. Y. Adv.*

JOHANNA SOUTHCOTT.—Early on Monday morning a procession of the Johannaites took place at Wakefield, in honor of the moving of the ark of the Lord, as they called it. The prophet Wroe (of Ashton notoriety,) accompanied by about 50 men and women, the latter all dressed in white, preceded by a dray, drawn by two black horses, went slowly up Kirkgate, with music and banners, making occasional pauses, and singing. When they reached Garden street, the place of their ministration, the ark was opened and a good supply of apples, oranges, &c. came forth. About twelve o'clock the service of the day commenced by dancing, which was kept up briskly by the aid of a plentiful supply of ale.—*Leeds Int.*

PREMIUMS OFFERED.—A deposit has been made with the Life Insurance and Trust Company of this city, to be awarded in premiums to the authors of the best manuscript lectures or essays on the following subjects, viz:

1. On the application of Science to the useful arts:—for the best course of lectures on which, a premium of two hundred dollars will be paid.

2. On the principles of Legislation:—the premium will be one hundred dollars.

3. On the intellectual, and religious instruction of the youth of this State by means of Common Schools—the duty of affording such instruction—and the improvements of which the system may be susceptible: a premium of two hundred and fifty dollars.

It is not expected that the lectures will be entirely original, either in matter or manner, but rather that the best authorities will be consulted; and even abstracts of the writings of approved authors will be received, if the original authority is designated. The lectures selected will be distributed to every Common School in the State. They must be adapted to the capacities of children, and divided into portions or sections, one of which can be conveniently read in half an hour. Communications accompanied with the name of the writer, in a *sealed* letter, with some mark on the outside which shall correspond with a mark on the communication) may be addressed to Mr. C. Spencer, Canandaigua; or Benjamin F. Butler, Albany; or Philo Fuller, Genesee.—*N. Y. Jour. of Com.*

SECOND IMPRISONMENT OF MR. TORREY.

Persecution by the Catholics at Buenos Ayres.

Letters from Buenos Ayres to the 27th April, announce that the government of that province has commenced a new persecution against our fellow countryman, the Rev. William Torrey. Having failed in their former attempt to ruin him, (though they so far succeeded as to keep him some months in prison,) they have raked up another marriage affair from the dust of the past, and again thrown him into prison. He was at first lodged in the common jail; but through the solicitation of his friends was afterwards transferred to the same prison which he occupied on a former occasion. At the date of our advices, he had been in durance about fifteen days.—*Jour. of Com.*

THE POPE!

The following sketch is from the pen of Mr. N. P. Willis, now in Europe, one of the Editors of the New York Mirror.

To-day we have again seen the pope. It was a festa, and the church of San Carlos was the scene of the ceremonies. His holiness came in the stage-coach with six long-tailed black horses, and all his cardinals in their red and gold carriages in his train. The gaudy procession swept up to the steps, and the father of the church was taken upon the shoulders of his bearers in a chair of gold and crimson, and solemnly borne up the aisle, and deposited within the railings of the altar, where homage was done to him by the cardinals as before, and the half supernatural music of the choir awaited his motions. The church was half filled with soldiers armed to the teeth, and drawn up on either side, and his body guard of Roman nobles, stood even within the railing of the altar, capped and motionless, conveying, as every thing else does, the irresistible impression that it was the worship of the pope, not of God.

Gregory the sixteenth, is a small old man, with a large heavy nose, eyes buried in sluggish wrinkles, and a flushed apoplectic complexion. He sits, or is borne about, with his eyes shut, looking quite asleep, even his limbs hanging lifelessly. The gorgeous and heavy papal costumes only render him more insignificant, and when he is borne about, buried in his deep chair, or lost in the corner of his huge black and gold pagoda of a carriage, it is difficult to look at him without a smile.—Among his cardinals, however, there are magnificent heads, boldly marked, noble and scholarlike, and I may say, perhaps, that there is no one of them, who had not nature's mark upon him of superiority. They are a dignified and impressive body of men, and their servile homage to the pope seems unnatural and disgusting.

The following remarks are extracted from an article by Dr. Cooke, of this city.

CHOLERA.

A mistaken notion seems, from their language, to be entertained by many, that the danger from Cholera is over. *The Cholera is gone,* they say. But it is not *a being* with power to go or to come. It is *an effect* produced in the people by the state of the atmosphere. Some are more, others less affected. Those who were most severely affected are, many of them, in the grave. Those who were less so, have been sick and have recovered, Those still less so, are walking about. The force of the cause has not yet been sufficient to prostrate them on the bed of sickness: but they show its influence in various ways. Some on the verge of an attack, are uncommonly pale, and look as if they had suddenly fallen off, from sickness.

This being the case with them, nothing is wanting to produce an attack but some imprudence, such as fatiguing themselves very much; getting wet; exposure to the hot sun until they are exhausted; or to cool air, particularly at night; and eating things which have a tendency to loosen the bowels, as cherries, pears, &c.

Cherry juice the writer has known purge violently, and he has used it as a purge. Pear juice, and the juice of many other fruits have the same effect. Those therefore who eat pears, suck the juice, and spit out the pear, run almost as much risk as if they had swallowed the whole. Those fruits which are not so laxative, as raspberries and strawberries, are safer, but not by any means entirely safe. Because, if the stomach happen not to be in a state to digest them, they run into the sour fermentation, and produce vomiting and purging.

Those, therefore, who will venture upon these things, will afford instances of Cholera from time to time, as long as the present state of things shall continue to exist; which will be at least till cool weather.

Every one, therefore, ought to consider himself as being continually liable to an attack—which is the fact, whether he will believe it or not. He ought therefore to avoid the causes which are likely to produce it; fatigue, the hot sun, wet, cold, improper diet, &c.—and this the more carefully if his countenance shows marks of an approaching attack.

If attacked with the diarrhœa, which is not a premonitory symptom, but the disease itself, he ought immediately to lie down, keep quiet, and take medicine without delay.—*Spirit of Washington.*

"REESE ON CHOLERA,"

Is the title of a treatise on the epidemic of 1832, as it existed in New-York, just from the press, with an interesting map. The author had every opportunity of extensive and correct observations. Of the value of this work, as a medical treatise, we do not claim to be competent judges. Of the facts we have much knowledge, and in the "treatment" and "means of prevention," we have much confidence, and we shall extract them for the benefit of our readers. The whole treatise regards the cholera as a non-contagious disease, and we think, upon the whole, the book will tend to allay the fears of the public, and inspire confidence and composure. In an appendix, the author has insisted strongly and satisfactorily upon the entire abandonment of ardent spirits as a medicine. And we incline to think him correct, when insisting that the *medical* use of ardent spirits is, now, the only prop of the cause of intemperance in the land. Let this be pulled away, and the work will be done.

Preventions of Cholera.

1st. Let care be taken to avoid all unnecessary exposure, especially to the night air; let the feet be kept dry and warm, and the skin protected by flannel, changed twice at least in the week.

2d. Let an entire change be adopted in the *quantity* of food taken into the stomach, as well as its quality. The articles eaten should be such as are easy of digestion, and all of these very moderately. A full meal will often bring on an attack, whatever be the kind of food taken.

3d. Avoid all undue excitement, whether physical or mental; any exertion long continued, and especially to fatigue, will frequently prove an exciting cause. Hard labor, close study, or an indulgence of the exciting passions of the mind must be carefully abstained from.

4th. Above all things, take no medicines as preventives, by whomsoever recommended: and especially no vinous, spirituous, or malt liquors. Any stimulant, of whatever kind, habitually used, even in moderation, is found to give a predisposition to all epidemic diseases, and especially to cholera, frequently becoming the exciting cause of the most desperate and unmanageable attacks.

5th. Preserve a calm composure of mind, as far as possible, and indulge a confident security of immunity from an attack while you thus avoid the exciting causes. The depressing passion of fear, when cultivated, often excites the disease.

But to those who are attacked with what are called "premonitory symptoms," which most frequently arise from some imprudence, I would recommend that they view the diarrhœa, not in the light of an attack of cholera, but as an admonition that they have erred in subjecting themselves to some exciting cause, and that they are now *liable* to an attack. And as nature has aroused for its own protection, let them on no account interrupt or suppress this salutary process by astringents, tonics, or stimulants of any kind: and, above all, avoid opium, brandy, or wine, as you would shun the face of a serpent.

If there be any considerable nausea or vomiting present at the commencement of the diarrhœa or if these precede it, drink half a pint of salt and water, go to bed, apply a bottle of hot water to your feet, and promote a gentle perspiration. The effect of the salt and water will be, that you will vomit the contents of your stomach, and a slight purgation will follow. If you are not then entirely relieved, you may find it necessary to take fifteen grains of calomel, and perhaps follow it in four hours with an ounce of castor oil. If, in the mean time, you eat nothing, and drink *cold water* only, your premonitory symptoms will be over, and all hazard of an attack is removed.

But if you have been living abstemiously, you will have little nausea at first, and you may take, therefore, fifteen or twenty grains of calomel at once, and alone. This done, will, in ninety-nine cases in a hundred, fully answer the purpose, if aided by the recumbent posture, and the other means mentioned in the last paragraph, and the appearance of bile in the discharges will give evidence that the danger is over. It is sometimes necessary, however, to repeat the dose of calomel, and even follow it with oil, if the diarrhœa have existed for any length of time, and been neglected.

If it have been neglected too long, and with the diarrhœa there is a tightness in the chest felt on breathing, or any increase of the spasmodic twitching of the muscles has supervened; and especially if the calomel does not have its desired effect, and the characteristic discharges continue notwithstanding; then the patient should be bled. Indeed, so important is this course, that, as an auxiliary to the calomel, it should be pursued in all violent cases. Professor Sewall, of Washington, D. C. directed all the cases of "premonitory symptoms," among the laborers on the canal, to be bled, with the other appropriate treatment we have named, and although a signal fatality had previously occurred, not a single death took place from the day on which the bleeding practice was commenced. My own experience has fully tested the propriety of this course, nor do I recollect a single case treated by me in the premonitory symptoms by bleeding and calomel, which was my usual practice, which afterwards suffered an attack of the disease, although many of them had been neglected and were violent when I saw them. A few hours after the bleeding, the bilious discharges from the bowels following a single dose of calomel, gave evidence of the entire removal of the morbid action; and all the symptoms immediately subsided.—*Ch. Advocate.*

We learn that Professor Green of the Western Reserve College is about to remove to the Oneida Institute, in acceptance of his appointment to the Presidency of that Seminary.—*Obs. & Telegraph.*

Colonization.—The African Repository states that applications are before the Board of the American Colonization Society, from nearly two hundred colored people who wish to join the colony at Liberia. Many of them are slaves, who are to be liberated on condition that the Society carry them to Africa.

Temperance in Sweden.—From the *Jour. of Humanity* we learn, that a periodical devoted to temperance, to be called the Stockholm Temperance Herald, has been established in Sweden. The first No. was to appear on the 4th of Feb. The Crown Prince presided at a temperance meeting, and declared himself a firm friend to the same cause.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 10, 1833.

Notice.

The Subscriber having obtained letters of administration on the estate of Thomas T. Skillman deceased, the former Editor of the Western Luminary, gives notice to all who are indebted to him by bond, note or account, to come forward and settle the same. She hopes that this application will be promptly attended to by the subscribers to the Luminary; particularly those who live out of this state, and in the more distant counties in this state. She relies on the kind feelings of the patrons of the paper to aid her in settling up its widely scattered accounts, with as little trouble, and in as short a time as practicable, not doubting but that they will cheerfully comply with her request. All those who have claims against the estate will please to present them for payment.

ELIZABETH SKILLMAN, *Administratrix.*

Lexington, July 10, 1833.

INFANT SCHOOL.

It will be perceived by an advertisement in to-day's paper, that an Infant School will be opened in this city, on Monday next, under the general superintendence of Messrs. I. & L. H. Van Doren. Mrs. Smith, the lady who is to have the immediate charge of the School, has the reputation of being every way qualified for the responsible station.

We are truly gratified that there is a prospect of having a permanent institution of this character in our city. Apart from the intellectual benefit derived from Infant School instruction, we regard the moral advantages of such an institution, when judiciously conducted, as beyond all price. We solicit the favor of our friends towards this interesting little seminary.

PROPOSED ORPHAN ASYLUM.

We are gratified to learn that a meeting is to be held at 5 o'clock this afternoon, at the Court House, to consult with respect to the propriety of establishing an Orphan Asylum in this city. Such a measure we think is imperiously demanded at the present time: and we heartily concur with our neighbor of the *Spirit of Washington*, in the opinion, that a permanent institution of the kind should be established. The wants of the great number of suffering orphans thrown upon the charity of our citizens, by the ravages of the late epidemic, can in no other way be so well provided for.

We hope there will be a general attendance of our citizens at this interesting meeting.

FOURTH OF JULY.—The usual festivities of this day were very properly omitted by our citizens. There was no parade—no feasting—no carousal. We were gratified at the manifestation of proper feeling we observed among the citizens generally. The several churches were open for Divine service.

LONDON ANNIVERSARIES.

LONDON MISSIONARY SOCIETY.—This Society held its 39th annual meeting at Exeter Hall, on the 9th of May. Thomas Wilson, Esq. in the Chair. The assembly was so numerous that a very considerable number had to retire, it being impossible for them even to obtain a place to stand on, although a second apartment was opened for their accommodation.

The meeting was addressed in an impressive manner, by a considerable uumber of distinguished speakers, clergymen and others, among whom we perceive the name of the Rev. Dr. Samuel H. Cox, of New York.

We learn from the Treasurer's Report, that the Mission stations of the Society are 220; Missionaries, 93; Native Teachers, 264. Besides these, the Society employs "more than 400 Schoolmasters, assistants &c.—Native churches, 54; communicants, 4,557; schools, 448; scholars, 27,257; printing establishments, 13; from nine of which have been printed 250,000 books, including 31,500 portions of Scripture; and from eleven stations, 113,327 copies of books have been put in circulation during the past year." The receipts during the year, amount to nearly £37,500; expenditures, £41,600. An income of £45,600 is necessary in order to sustain the Society's operations on their present scale.

Several liberal donations were announced previous to the adjournment of the meeting.

BRITISH AND FOREIGN SCHOOL SOCIETY.—The 28th annual meeting of this association was held on the 6th of May. Lord John Russell in the Chair. The Duke of Bedford is President of the Society. "The Society has a central School, where teachers are prepared for its duties; and its operations extend not only throughout the United Kingdom, but to almost all parts of the world." Several addresses were delivered. The receipts of the year amount to $13,000.

BRITISH AND FOREIGN BIBLE SOCIETY.—This noble institution held its twenty-ninth anniversary meeting on the 4th of May. Lord Bexley in the Chair. During the year, 175,182 copies of the Scriptures had been circulated in France. Whole distribution of the year, 536,841 Bibles and Testaments. New Auxiliaries, 112. The receipts for the year are about $330,000—being nearly $50,000 less than the expenditures. Addresses were delivered by the Bishops of Winchester and Chester, J. J. Gurney, Esq. Rev. Dr. Cox of N. York, Dr. Pinkerton, and Lord Mountsandford. Dr. Cox appeared as a delegate of the American Bible Society.

LONDON HIBERNIAN SOCIETY.—The 27th annual meeting. The Marquis of Cholmondely presided. The Society has 1690 schools, with 100,113 scholars.—Increase during the year, 121 schools and 8674 scholars. The schools are spread over 21 counties in Ireland. Nearly half the scholars are Roman Catholics. During the year, 6,712 Bibles and 19,612 Testaments have been circulated. Receipts, about $40,000.

SUNDAY SCHOOL UNION.—This anniversary was held on the 3d of May. Lord Henley in the Chair. Number of Schools in the United Kingdom, 11,275; teachers, 128,784; scholars, 1,158,354.

RELIGIOUS TRACT SOCIETY.—Thirty-fourth annual meeting. J. J. Gurney, Esq. in the Chair. Circulation of Tracts during the year, 12,995,241 copies—being an increase of 880,276 beyond the preceding year. The Society has circulated Tracts in more than 70 languages. The receipts during the year, are $200,000.

CHURCH MISSIONARY SOCIETY.—Twenty-third annual meeting—held May 2. This Society employs 110 missionaries. Receipts during the year, about $197,000.

MAGDALEN MEETING.—A meeting has been recently held in the city of New-York, on the subject of the vice of licentiousness, and of the efforts of the Rev. J. R. McDowall for its suppression. The meeting was numerously attended, by ladies and gentlemen. Mr. John Wheelright of New-York, in the Chair. Addresses were delivered by several clergymen and other gentlemen.

A resolution was adopted for opening a subscription for the support of Mr. McDowall, and an additional laborer to co-operate with him. *Six hundred* dollars were immediately subscribed.

The following notice of the death of the proprietor of the Western Luminary, is taken from *The Presbyterian*, published at Philadelphia.

DEATH OF MR. SKILLMAN.—We feel sorrow while we write that Mr. T. T. Skillman, our brother of the Western Luminary, at Lexington, Ky. has fallen by the cholera. During his recent visit to this city, as a member of the General Assembly, we enjoyed several opportunities of friendly intercourse with him, and were much impressed by his amiable and ardent character, as a servant of Christ.

The New York Evangelist, in a kind notice of this mournful event, is slightly in error. It was not Mr. Skillman's "first and only visit to the Atlantic churches;" he was a native of New Jersey, and resided some time in this city. For years he has pursued his business in Lexington, an enterprising, zealous, respected, and beloved Christian.

CHOLERA.

We rejoice to be enabled to state, that this fearful disease no longer exists, as an epidemic, in our city. There have been several deaths since our last, but, with one exception, all from old cases. There is a considerable abatement of the disease in all parts of the county from which we have heard. The latest intelligence from all parts of the state, with the exception of that portion lying south of Green River, is decidedly favorable.

Lawrenceburg, Anderson county, Ky.—Out of a population of 250, 17 have died—total number of deaths in the county, 89.

Salem, Livingston county, Ky.—Deaths in three days 17, out of a population of about 150.

Frankfort.—In North and South Frankfort, seventeen persons have died in the last three weeks from cholera and other causes, to-wit: in North Frankfort there have been ten deaths; of these, three were white and seven colored persons. In South Frankfort there have been seven deaths: of these, four were white persons and three colored. Cases occasionally occur, but not in such frequency as to give to the disease the character of an epidemic. In almost every case, the sufferers had been imprudent in the use of fruit and other vegetables.—*Commonwealth, July 9.*

Danville.—The cholera is still amongst us.—Since our last there have been 20 deaths—6 whites, viz: John Rochester, Esq., Mrs. Speed, Rev. Mr. Kerr, principal of the Deaf and Dumb Asylum, and his wife, Mrs. Kerr, Mrs. Roney and Philip Yeiser, sen. The rest were blacks. We have heard of the death of Miss Cowan, a short distance in the country, also, two children of Mr. Cornett's. The disease is thought to be abating, both in number of cases and malignity.—*Olive Branch, July 6.*

Maysville.—Five deaths have occurred in this city since the publication of our paper of last week. The general health of the inhabitants is now comparatively good—and business is rapidly resuming its wonted activity.—*Eagle, July 4.*

Flemingsburgh.—No town in Northern Kentucky has, as yet, suffered so severely from the cholera visitation, as Flemingsburg. Up to Monday last, 59 deaths have occurred in that town—being 1 in every 11 of its entire population.—*Ib.*

Lower Blue Licks.—The disease continues to rage with unabated violence at the Blue Licks. Many of the turnpike hands died without medical aid or assistance of any kind, in the shanties near the Licks.—*Ib.*

Augusta, Ky.—The cholera appeared in Augusta in the early part of last week, and up to Friday last, there had been five deaths. Mr. John Vincent, tutor in the Preparatory Department of Augusta College is among the dead.—*Ib.*

Chillicothe, Ohio.—A passenger in the stage from Chillicothe on Monday, reports three deaths by cholera in that place on Sunday.—*Ib.*

Correction.—We mentioned last week, the death of the entire family of the venerable Maj. BEDINGER, at the Lower Blue Licks. We are rejoiced to learn, that the report was entirely unfounded. Nearly every member of his white family had been more or less indisposed, but up to Saturday last he had lost but one—Miss HENRIETTA, his youngest daughter. —*Ib.*

ELIZABETHTOWN, July 5.—We regret to learn from various sources entitled to credit, that the Cholera is prevailing at Greensburg with increased malignity, and is extending itself rapidly over the county of Green. We cannot speak with certainty of the number of deaths which have occurred in either town or county, but they have greatly exceeded what we had expected.

In Bardstown, we are credibly informed, only 15 deaths have occurred, of which number 8 were white and 7 colored. It has measurably subsided in town, but was spreading thro' Nelson county, to a considerable extent. The number of cases in the town and county were estimated at 100, of which 30 proved fatal.—*Sentinel.*

Choctaw Academy.—We learn that there have been, in all, twenty-one deaths from Cholera at the Choctaw Academy in Scott county.—One white person, nine Indians, and eleven blacks. It is said to have very much abated at that place.—*Obs. & Rep.*

Paris.—On Thursday night, the 20th ult. the epidemic made its appearance among us, and up to this time there have been nearly *eighty* deaths out of a population of about twelve hundred. We must too take into the account, that as soon as it broke out, our citizens began to fly, and nearly every family who had it in their power left the place.

For the last three days however, we are happy to have it in our power to say, that there have been *no new cases* in town, and but one or two deaths, *old cases.* This forebodes returning health, and we hope that the time of our visitation has expired.—*Citizen, July 5.*

MADISON, (IND.) July 4.

CHOLERA.—This disease appears to be spreading over the country in every direction. A number of deaths have occurred within a few days in Gallatin and Oldham counties, Ky. opposite this place. We are glad to learn that within the last few days the disease has considerably abated.

We understand it has broken out with great virulence in Salem, in this State. The town is said to be nearly deserted. Eighteen deaths have occurred in four days ending on Monday evening last. One of the editors of the Annotator is named among the victims.

In Madison and the neighborhood, the health of the people continues about as usual. No late case of Cholera heard of, in either town or country.—*Republican.*

The St. Louis (Mo.) Republican of June 21 says:—The number of deaths at Palmyra, in this state, is estimated to be 106. This is a greater mortality than has occurred any where, that we have heard of in the United States, in a like population."

The New Orleans Mercantile Advertiser of June 20 gives the number of interments in the two grave-yards of that city from the 1st to the 19th of June, both inclusive. They amount to 844. The interments on the 8th (the highest) were 78; and on the 19th, 32.

In Natchez, on the 21st, the cholera had not entirely disappeared, though greatly abated. For the week ending on the 18th there had been 15 deaths from cholera. Four whites and 11 blacks.—*Kentucky Reporter.*

CHOLERA AT MATANZAS.—On the Island of Cuba at Matanzas, near Havanna, since the beginning of June, the cholera has been terrible in the work of death. A slave ship lately landed four hundred slaves there, all of whom but three died in a few days. Sad, but happy release to the slave! And fit punishment for slave dealers. Many of the plantations in the vicinity have lost out of 60 slaves, 38; and out of 100, seventy-five; and in like proportions. Some estates have been depopulated, the whites and blacks having gone together to judgment.—*Philadelphian.*

Many of our farmers, we regret to learn, have found it impossible, owing to the prevalence of the Cholera, and other diseases, in their own families, and those of their neighbors, to procure the necessary number of laborers to secure their crops of small grain, and have consequently had to abandon a portion of their wheat, rye, and oats to their stock.—*Kentucky Reporter.*

From the New-York Evangelist.

INTERESTING LETTER FROM MISSOURI.

By the kindness of a gentleman of this city, we are permitted to publish the following extract of a letter just received from the Rev. David Nelson, President of the Marion College, Missouri, whose visit to this city the last winter will be remembered with interest by many of our readers.

PALMYRA, Mo. June 10, 1833, 12 o'clock at night.

"Very Dear Brother,—I have so much of interest to write that I shall not occupy any portion of my paper in apologies, for not writing sooner. Our camp-meeting closed on Tuesday last, having continued six days only. The cause of its brevity will appear in the sequel. Brother Gallaher of Cincinnati, brother Turner of Illinois, and my two Missouri brethren, Wright and Wood, assisted us. Tokens of the Lord's presence were visible early in the meeting. The Palmyra races were held at the same time, near the village, with accompanying intemperance, and profanity, which mocked at Heaven. But with us were heard the songs of Zion, and the praises of new-born souls

On Saturday evening the rain fell profusely, which has continued ever since, but it did not interrupt us. On Sabbath a goodly number communed for the first time, and a larger company declared themselves undone sinners, without the righteousness of the Man of sorrows.

On Monday morning, we heard that the Cholera had struck this village with a violence truly threatening. My ear was assailed with the cry of "Disperse, disperse!" Even some of our Christian brethren expressed a wish to be at home with their families, before any of them should be taken. I told them that we might as well go to heaven from that spot as from any other—that the meeting would break up on Tuesday evening—that in the mean time I would preach them a sermon on Cholera, and give leave to any to retire who wished it. I did so. The people remained, the Lord took care of us, and we had a happy season. During the meeting, 25 were added to our little praying flock, from the world; the number of serious inquirers not known, but not less than 50; two of our students were baptized, and others trembled and asked the prayers and counsel of God's people.

I had been at home but two days, when I heard that the physicians of this place were down, and the people suffering the want of medical aid. I committed my family to God, and came here to assist as far as I may be able. Out of a population of 800, *forty* have been swept off, within the space (I believe,) of three days. They are still dying around us with distressing frequency.

It does seem to me, that two things mark this pestilence as one of the plagues of the last times. *First.* It is lawless as the shifting tempest—not only contradicting all existing theories, but even laughing at every imaginable hypothesis regarding its travels over our earth, or its method of assailing the citadel of life. *Second.* It does not appear to humble the wicked, even as much as former scourges were wont to do; but whilst men gnaw their tongues for pain, they blaspheme the God of heaven.

Morning. The angel of death still has his dark wings spread over our heads. I cannot possibly give medicine to half the sick who are without the attention of a physician. Yours affectionately, D. N.

NOTE. It may be well to observe, that Mr. N. was formerly a physician of extensive practice in Tennessee and Kentucky.—ED.

ANNIVERSARY WEEK FOR THE VALLEY OF THE MISSISSIPPI.

Arrangements have been made, to have a series of anniversaries in Cincinnati, next autumn, similar to those that excite so much interest every spring, in Philadelphia, New-York, and Boston. The meetings are to commence on Tuesday, the 29th of October. It is proposed to begin with a Sabbath school anniversary, on Tuesday, P. M. and to hold an annual meeting of the Bible Society, in the evening (at candle lighting) of the same day. On Wednesday, P. M. a public meeting of the Tract Society; in the evening, one in behalf of the A. B. C. Foreign Missions. On Thursday, P. M. the annual meeting of the Western Education Society, and in the evening, of the Home Missionary Society.

On the A. M. of each of these days, there will be meetings for consultation, with reference to the best mode of promoting the efficiency and usefulness of the various benevolent religious institutions of the day.

We expect the interest of most of these anniversaries will be increased, by the presence of one of the Secretaries of each Parent Society, with his report brought down to October. This we have been encouraged to expect from most of the Parent Societies named above, every autumn, and generally a deputation of efficient, warm friends of these institutions, from the east. In this way, our reports and anniversaries may be as new and interesting as those that have exerted such a happy influence where the Parent Societies are located.

This early notice of our approaching anniversaries is given, that clergymen and laymen, as generally as possible, may lay their plans to be present.—*Cincinnati Journal.*

A NEW PLAN.—A prospectus, we are informed, has been issued for a new work, to be called "The Monthly Distributor, or specimens of New Tracts." It is to be issued monthly by the American Tract Society, and will contain one or more of the *new tracts*, which will enable those who desire it, to obtain these sooner than by the ordinary course; will make the Tracts more extensively known, and increase the call for them at the Depositories; and will enable the benevolent to send such tracts to particular persons, or districts, as they may think appropriate or seasonable, through the post-office, at small expense. Terms: fifty cents in advance, for 12 monthly Nos. and at the same rate for 12 copies of any one number

At the late Anniversary of the American Unitarian Association, in Boston, it was stated that there are about 200 Unitarian Societies in the country, and about 2,000 which reject the Trinitarian doctrine. The receipts of the Association for the last year have been $4,681 61 for general purposes; and about $17,000 are already pledged for the support of a permanent agency. During the year, 94,000 copies of tracts were published.

BRITISH COLONIAL SLAVERY.—The leading abolitionists condemn in the severest terms the plan brought forward by Mr. Stanley—especially that feature of it which compels the slave to purchase his freedom. It is asserted positively that Mr. Buxton will move an amendment of a decided character. It is intimated that Mr. C. Grant and Mr. T. Macauley have resigned office rather than support the government measure, and will employ their distinguished powers in opposition to it. Mr. Stanley—says a zealous anti-slavery paper—will not *resign*; he will be *dismissed.*—*Bost. Rec.*

FALSIFICATION OF THE SCRIPTURES.—In a communication to the Troy Press, Dr. Webster says, and we believe, correctly,

You have probably seen my project connected very closely with an account of the "falsification of the scriptures," from an English writer. This is an insidious attempt to excite odium against my scheme. "But none of these things move me." I would however, remark that the representations made on this subject of alterations of the version in England, must be extremely incorrect. I am constantly in the practice of comparing the present version with the originals and with other translations, and can assure you that the version now generally used in the United States, is, with few exceptions, a correct translation. Almost all the obscurities and deviations from the originals proceed from those changes in the use of words which always take place in a living language.

THE BLACK DEATH IN THE FOURTEENTH CENTURY.—It was reported to Pope Clement, at Avignon, that throughout the East, probably with the exception of China, 24,840,000 people had fallen victims to the plague. Merchants, whose earnings and possessions were unbounded, coldly and willingly renounced their earthly goods. They carried their treasures to monasteries and churches, and laid them at the foot of the altar; but gold had no charms for the monks, for it brought them death. They shut their gates; yet, still it was cast to them over the convent walls. People would brook no impediment to the last pious work to which they were driven by despair. When the plague ceased, men thought they were still wandering among the dead, so appalling was the living aspect of the survivors, in consequence of the anxiety they had undergone, and the unavoidable infection of the air.—Many other cities probably presented a similar appearance; and it is ascertained that a great number of small county towns and villages, which have been estimated and not too highly, at 200,000, were bereft of all their inhabitants. In many places in France not more than two out of twenty of the inhabitants were left alive, and the capital felt the fury of the plague alike in the palace and the cot. The churchyards were soon unable to contain the dead; and many houses left without inhabitants, fell to ruins. In Avignon, the Pope found it necessary to consecrate the Rhone, that bodies might be thrown into the river without delay, as the churchyards would no longer hold them; so likewise, in all populous cities, extraordinary measures were adopted, in order speedily to dispose of the dead. In Vienna, where for some time 1200 inhabitants died daily, the interment of corpses in the churchyard and within the churches, was forthwith prohibited; and the dead were then arranged in layers, by thousands, in six large pits outside the city, as had already been done in Cairo and Paris; in many places, it was rumored that the plague patients were buried alive; as may sometimes happen through senseless alarm and indecent haste; and thus the horror of the distressed people was every where increased. In Erfuth, after the churchyards were filled, 12,000 corpses were thrown into eleven great pits; and the like might, more or less exactly, be stated with respect to all the larger cities. Funeral ceremonies, the last consolation of the survivors, were every where impracticable. In Padua, after the cessation of the plague, two thirds of the inhabitants were wanting; and in Florence it was prohibited to publish the number of the dead and to toll the bells at their funerals, in order that the living might not abandon themselves to despair.—*Translated from the German by Dr. Babbington.*

FOREIGN NEWS.

By an arrival at this port Paris papers have been received to the evening of May 21st.

The most important intelligence is the *breaking off of the negotiation between Ibrahim Pacha and the Porte*, and the preparation on both sides to resume hostilities. Considerable bodies of Russian troops are flocking towards Constantinople, to join their comrades already there. The number of Russian troops at Scutari, opposite Constantinople on the 23d of April was 14,700, and the main army was expected by the 15th of May.—*N. Y. Obs.*

SUMATRA.

Assassination of three thousand Dutch troops.

The Singapore Chronicle, of the 12th December last, contains the following account of the assassination of no less than three thousand Dutch troops by the natives of the interior of Sumatra, whither it appears they had penetrated with the view of making reprisals upon the native princes.

"Our principal informant states, that previous to his leaving Siac, some ten or fifteen days ago, a confidential person arrived there from Mennangcabu, (a distance of about 15 days journey overland, according to some, and 10 or 12 only, according to others,) who informed that the Dutch troops had been cut off by an immense number of natives, who assembled at night and slaughtered them in a desperate attack. The troops are said to have been stationed at three different places, Payah, Kumboh, and along Panjang. It is stated that the Dutch, having gained over the Rajah of Pageruyong as an auxiliary, came into easy possession of most parts of the country; for, through the influence of this Rajah, the natives submitted to the Dutch, and allowed them to proceed so far inland as they did, with little or no opposition. It appears, however, that the Dutch, too confident of their strength, abused the power so easily obtained, and treated the natives with such severity and oppression, by raising levies and contributions, that the latter became desperate, and having formed an extensive combination, attacked the troops at the three places above named, simultaneously, (in order to prevent a junction,) and slaughtered them with their native weapons, it is believed, to a man. The number of their victims, we are told, was not less than three thousand."

SUMMARY.

FIRE.—We regret to learn that the house of Mrs. Moore, about five miles from this City, on the Tate's Creek Road, was destroyed by fire on Sunday last, while the family were at meeting; and that only the moveables in the lower story were saved. The fire was accidental, and commenced in the roof.—*Spirit of Washington.*

CLOUGH'S ESCAPE ATTEMPTED.—The celebrated Joel Clough was yesterday discovered in the endeavor to break jail at Mount Holly. He had possessed himself of a sharp stone, with which he had succeeded in making a hole entirely through the wall, so that light could be seen through the aperture. In a very short time he would have created a space large enough for egress. He has presented a very debilitated appearance since his sentence; this is supposed to have been caused by his incessant labors to escape from Prison.—*Phil. Gaz.*

THE AUTHOR OF JUNIUS.—The Belfast, (Ireland,) Whig, of the 9th inst. contains the following:

"Lord Grenville, now very old, is seriously indisposed. On his death the secret respecting the author of 'Junius' Letters, will be disclosed,—his lordship having long been in possession of it. The documents are at Stow, the seat of the Duke of Buckingham, who is also ill."

The Alexandria Gazette, says.—"We yesterday saw a letter from the venerable James Madison, expressing, in the warmest terms, his interest in the American Colonization Society, and enclosing a donation of 50 dollars, to be applied to the funds of the Society."

BLACK HAWK & Co.—In noticing the visit of Black Hawk and his companions to the Navy Yard, at Gosport, the Norfolk Herald observes: —"They did not appear to be particularly struck with any thing they saw, until they were carried on board the Delaware, 74, where they expressed their astonishment and delight by their gestures and exclamations, and Black Hawk himself, even more affected at the wonders of the noble ship than his more youthful companions, asked to be shown the man who had made this "great canoe," that he might take him by the hand! In passing the bow of the Delaware, in a barge, on their way back, the figure-head, which is a representation of a colossal Indian warrior, attracted their attention, and elicited from them the most extravagant manifestations of surprise and pleasure."

Port Gibson, Miss. June 15.

FERRY BOAT ACCIDENT AND LOSS OF LIFE.—An awful accident occurred on the Mississippi river, nearly opposite Grand Gulf, on Tuesday last, by which nine persons lost their lives. The ferry flat, containing Mr. Elijah L. Clark and part of his family, consisting of his son and daughters-in-law, Mrs. Gibson Clark and child, Mrs. John B. Clark and child, and Miss Coursey, sister of Mrs. Gibson Clark, aged about 20 years, also four of his negroes, three grown and one child, making ten in all, and four horses, in crossing from the Louisiana shore to Chittaloosa, got into an eddy of the Gulf; and in the confusion that ensued, the horses became frightened, and rushed to one end of the flat and tilted it under water; the eddy at the moment seizing it, drew the end downwards, until the boat stood almost perpendicular in the water. The motion was so sudden that every thing was precipitated into the stream. The horses swam to shore; but all the persons were drowned, with the exception of Mr. Clark, the child of Mrs. John H. Clark, and the ferryman. Mr. Clark saved himself by seizing a horse's tail, which brought him to the shore, the ferryman on his flat, and the child floated until picked up by a boat which put off from the shore.—Thus has been given a death stroke to the happiness of this respected family. The bodies of the unfortunates have not, we understand, been found. Mrs. John B. Clark has left an orphan son.

Restitution.—A dry goods merchant of Philadelphia recently received an anonymous letter, inclosing seven hundred and twenty dollars, which the writer declares was his property.

"*The Devoted City.*"—Raleigh, N. C. was visited with another disastrous fire last Sunday morning. Its consequences are scarcely less serious than those with which that city has been repeatedly afflicted within the last two years. Not less than 12 or 15 dwellings and stores with goods and furniture to a large amount, were destroyed.—*S. R. Tel.*

Governor Scott.—ABRAM M. SCOTT, Governor of Mississippi, died recently of Cholera, at his residence in Jackson.

It is estimated that the cost of the public improvements now making in Philadelphia will not fall short of four millions of dollars.

For several years past the great London theatres have had what the papers call a hard-tug for existence.—Capt. Polhill retires from the lease of Drury Lane at the end of this season, with the loss of at least £25,000.

ANNALS OF DEPRAVITY.

We have examined our exchange papers received within one week, for the purpose of ascertaining the number of accounts of murders and suicides contained in them.—The following is a list.

A woman near Hopkinsville, Kentucky, thrown into a deep well by a black woman, at the instigation of a black man, whom the husband had employed to commit the murder, that he might be at liberty to marry his wife's sister.

A merchant in Franklin, Missouri, shot by his step son.

A prisoner tried and found guilty of murdering a man at the arsenal in Augusta, Georgia.

A German stabbed by an Irishman, and the same Irishman shot by another German, in an affray at Lehington, Pa.

Clough tried and convicted of the murder of Mrs. Hamilton at Mollot Holly, N. J. by stabbing her several times.

Mr. Sayre and his wife and a negro female murdered by a Frenchman who was employed as a laborer in the family near Morristown N. J.

A woman convicted in Burke County, N. C. of murdering her husband and then burning him up. She escaped from jail after conviction, but was retaken, wearing a man's clothes and with her hair cut short.

A woman murdered in Harrison county, Indiana, by a man with whom she quarrelled, and who cut his own throat afterwards.

Suicide of a man, by shooting himself at Windsor N. Y.

A man convicted at Greensbug, Pa. of murdering his infant child.

Three prisoners in the Connecticut State-prison, convicted of murdering one of the keepers.

Suicide of a woman, by hanging in Dauphin co. Pa.

Suicide of a German in Philadelphia by taking opium.

Suicide of a lady in Providence, R. I. by taking poison.

A lady in Baltimore poisoned by a black woman with arsenic.

A woman and her child, killed by her husband with an axe, at Greenville Connecticut.

A young man murdered by an associate, near Newbrunswick, N. J.

A man stabbed by another in an affray, in Clarke county, Ky.

One drunkard murdered by another, in Sandusky, O.

A young man comitted suicide at Cincinnati.

A young man killed on board a steamboat, at the same place, by a blow from a billet of wood, thrown at him in anger. Two cases brought by yesterday's mail, may also be added. A youth at Hudson, N. Y. June 16, committed suicide, having been detected in theft. A man in Montgomery county, Pa. committed suicide June 13, leaving a wife and five children. Poverty and embarrassment the cause.

The increase of crime, and especially of homicide, in the U. States, is frightful.

DIED—In this city on Monday morning, Mrs. SCOTT, consort of Matthew T. Scott, Esq.

In this city yesterday morning, at the residence of James E. Davis, Esq. Mrs. MARGARET MOORE, at an advanced age.

On the 30th ult. at the residence of his mother in Bourbon county, ALEXANDER W. DILLON —Student of Medicine, under the care of Dr. Holland, of this city.

DIED—In Hendricks county, Indiana, on the 16th June, of consumption, MARY KING, daughter of William King, recently from Fayette county, Ky. Her sufferings, which were severe and long continued, were borne with extraordinary christian fortitude, and she died in the triumphs of that religion of which she was an exemplary professor. She was a member of the Presbyterian Church.—*Journal.*

INFANT SCHOOL.

THE Subscribers purpose opening an Infant School on Monday the 15th of July, in the building belonging to Rev. J. Ward, recently occupied by J. L. Tracy, Esq

This Institution is to be conducted by MRS. & MISS SMITH, from the City of New York—Ladies eminently qualified for that important trust.

The 1st term will be but 6 weeks, (or half a quarter.) Price of Tuition for the above time, $2 and 50 cents. Children admitted under 7 years of age.

I. & L. H. VAN DOREN.

Lexington, July 8th, 1833.—51-3t.

"WESTERN LYRE."

A NEW COLLECTION OF SACRED MUSIC IN PATENT NOTES.

THE Warm reception this work has received, warrants the publishers in believing it will ere long, become the text book of the West and South. Arrangements are made to publish it on a large scale, and as it is *Stereotyped* no alterations will be made in any of the editions.

Book dealers and Teachers, who may wish a supply previous to the demands for the fall, would do well to send their orders early.

The attention of Ministers of the various denominations, is earnestly solicited, as the adoption of the "Lyre" is calculated to produce an entire change in the singing of this part of the country. The tunes are selected from the most popular modern works, and are chaste, simple, and devotional.

The following, is one of various recommendations to the work.

Brookfield, May 3d, 1833.

Having examined the "Western Lyre" published by Mr. Wm. L. Chappell, I am of opinion, that it is a choice selection of tunes, and suitably adapted to concerts and devotional assemblies, and shall recommend it to the patronage of our society. THOMAS M. MUZZY.

Vice President Cumberland & Brookfield Singing Soc.

Published by Wm. L. CHAPPEL, No. 141, Main st. Also, by N. & G. Guilford & Co. Corner of Main and sixth streets. For sale by the Booksellers of this city and in most of the principal towns in the West.

Cincinnati, July 1st, 1833.—2w.

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞ All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞ Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Handkerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

From the Presbyterian.

Controversy.---No. XVII.

RULE OF FAITH.

Philadelphia, May 22, 1833.

To the Rev. John Breckinridge.

Rev. Sir,—Apart from its own divine evidences, there is nothing that so much tends to confirm the Catholic in the belief of his religion, as the fact that its *opponents* are obliged either to *misrepresent* the doctrines they assail; —or else to *pervert* the testimonies, by which they attempt to combat them. This fact is attested by the history of almost every controversy that has taken place since the commencement of Protestantism, in the 16th century, not excepting the one in which we are now engaged. It was well, and candidly observed, by the Rev. Mr. Nightingale a Protestant clergyman, that "from diligent inquiry *it has been ascertained*, that *party spirit* and *prejudice*, have thrown the most *undeserved* obloquy upon the religion and practices of the Roman Catholics;—in *scarcely a single instance* has a case concerning them been *fairly stated*, on the channels of history not *grossly*, not to say WICKEDLY, *corrupted*." (All Religions, page 65.)

If then, as this Protestant writer testifies, the channels of Protestant history have been "grossly, not to say *wickedly*, corrupted," it is easy to account for the blundering ignorance with which Protestant controversialists, generally, approach the discussion of Catholic doctrine. They will not read *our own* books—but they derive their impressions of our belief, from the distorted portraits which its *enemies have drawn*. The conversion of many Protestants to the church, has been the frequent consequence when they detected this originial dishonesty and subsequent deception. The discovery of the misrepresentations and falsehoods contained in the writings of Bishop Jewel, produced this effect in several distinguished instances. One was Sir Thomas Copley—another was the Bishop's own Secretary or Chaplain, who "espied certain false allegations in his master's book whilst it was under the print in London, whereof advertising him by letter, the other (Jewel) *commanded*, notwithstanding, the print to go forward." That is, commanded these "false allegations," to be *published*, even AFTER they had been *pointed out to him!* The third was W. Rainold "a professor and preacher of the Protestant religion;"—who "fell to read over Mr. Jewel's book, and did translate some part of it into Latin, but before he had passed half over, he found *such stuff*, as made him greatly mislike of the whole religion; and so he, leaving his hopes, and commodities in England, went over the sea," &c. (Athenæ Oxon. Vol. I. No. 174 273.)

It is true that on *his death bed*, Jewel directed his chaplain, John Garbrand, "to publish to the world, that what he had written he had done against his OWN KNOWLEDGE AND CONSCIENCE, only to comply with the State, and that religion, which *it* had set up. Albeit, Carbrand did not, *for fear*, publish this so openly *as he was charged*, yet did he avouch it to many in Oxford." (Dr. Richard Smith's Prudential Balance of Religion, published in 1609, page 54.)

But why restrict myself to a single testimony—even the illiberal Mr. Wix says, that the Catholic religion is "CALUMNIATED CRUELLY." —"It is, says Dr. Parr, *insulted barbarously*." "No religion, says Nigthingale, is treated *so unjustly*." And Hume declares, that "The Protestants seem to have thought that NO TRUTH *should be told of the Papists*." The learned Grotius reproaching the Protestant ministers on this head, received for reply "that they found it necessary for the public good of the Reformed religion." (Letters to Vossius.) And Vossius himself in the same correspondence writes, that when he reproached the ministers of Amsterdam, they admitted the iniquity of the proceeding, "but, added they, if we leave off such language, our people will soon leave us."

Now, however inexplicable these proceedings may appear to the honest but unreflecting minds of many Protestants, to me they present an obvious solution. The Reformers, as they are called, could *coin* new religions, according to the caprice of the times, and the circumstances in which they found themselves. But as they could not coin or create *truth* with the same facility; consequently, they were obliged to *counterfeit evidence*, to sustain the "delusion" which they had published, and which the strength of their neck, and the weakness of their heads, would not allow them to disown or abandon. The mass of Protestants are led to suppose that the Bible gave rise to the Reformation. But alas! how abundantly is this supposition refuted, by the testimony of their *own* writers. Grey, himself a Protestant, hits off the history of the English Reformation, in a single line—"The Gospel light first beamed from Bullen's eyes." It is a wicked line I must confess;—and if its author had been a Catholic, I should not have quoted it. Frederick the Great of Prussia says, in one of his letters, "If you reduce the *causes* of the Reformation to their *simple principles*, you will find that in Germany, it was the work of interest; in England, ———, and in France, the effect of novelty." And Baron Starke says, "These are facts completely conformable to history. The Reformation owed its success to a variety of passions, &c."

From what source, I would ask you, could *genuine* arguments be derived, to support such a religion as this—being indebted to a "variety of passions," for its origin, existance, and success! From the Bible! But the religion of the Bible and of Christ had been preached, promulgated, believed, and transmitted together with the Bible itself, during 1500 years before the Reformation; and consequently this Bible could not belie in its old age, the testimony it had borne to the Christian world up to that hour. It could not forsake the Catholic church, to take sides with Martin Luther, and bear him through a quarrel originating in the passion of interest, and ending in the scandal of schism. Luther, indeed, *said* that he had discovered a new religion in the old Bible —But Calvin said that Luther's discovery was a cheat; that he himself had discovered the true religion of the Bible;—Whilst Socinus contended that the Bible condemned them both, in as much as they still retained the divinity of Christ among the "unreformed" doctrines! Thus by the *Protestant rule of faith, they* were authorised, to treat the Bible, as an *accommodating* oracle; and as each individual by that rule, has the same right to ascend the tripod of interpretation: so, necessarily had each one the right to deceive the people in his own way, by giving out the word of Christ, and proclaiming as loudly as he might "thus saith the oracle." But the contradictions which were proclaimed from the tripod, give ample proof that it was the PRIEST that spoke, *and not the oracle*. How then do Protestant controversialists confute the doctrines of the Catholic church, *by Scripture!* They have two ways. One is to blacken our doctrines with misrepresentation; as when you said that indulgencies are "a bundle of licenses to commit sin"—and then, of course, the Scriptures will condemn them. The other, to quote Scripture against our *real* tenets; and whenever they do this it will be found that they give an *interpretation* to the text which it never had, except among heretics, until Luther raised the standard of revolt against the Christian church, about three hundred years ago. But if Protestantism were not a "delusion" would it require *either* of these expedients to sustain it! The religion of Christ would blush to acknowledge support from such artifices. And yet, I could crowd the page with additional names of Protestant writers who testify that such have been the artifices of Protestantism; and your letters, Rev. Sir, furnish painful evidence that Protestantism still preserves this peculiar feature of its identity.

The next testimony by which Protestantism could sustain itself would be ecclesiastical History. But how could ecclesiastical history furnish evidence in favour of a religion *which did not exist?* History has, indeed, transmitted to us the account of all the sects, that have sprung up, flourished and decayed, since the foundation of the church:—but Protestantism does not profess to derive *its origin*, from any of them. It began with Martin Luther; and this fact is sufficient to show that history, previous to the 16th century, is *necessarily* silent, on the subject of Protestantism. Prophecy speaks of the future—history, of the past—and, as Protestantism *was not*, it was impossible for *history* to bear any testimony in its favour. And yet you talked of the fathers, who were all Catholics, and the champions of the Catholic rule of faith, with as much confidence as if they had been staunch Calvinists! What have Protestants to do with the Fathers! The Bible *alone*, as every one interprets it for himself, is *their* principle. How then, the reader will ask, can Protestant writers quote Catholic authorities, to support their system? I answer, that like Mr. Breckinridge they "add" and "omit" words, change the punctuation," &c.—You seem, Rev. Sir, to be greatly offended at my having made this charge against you. But whatever impunity you may expect from unsuspecting Protestants, it is too much to suppose that I should connive at the falsification of authorities with which your letters abound. You wish me to apologise for my "insolence." Here then is my apology. I WILL MEET YOU BEFORE THE GENERAL ASSEMBLY, OR IN ANY PUBLIC HALL IN THE CITY, ON ANY DAY YOU THINK PROPER TO NAME, AND CONVICT YOUR LETTERS OF HAVING "ADDED" AND "OMITTED" WORDS, "CHANGED THE PUNCTUATION," AND SO FALSIFIED THE AUTHORITIES—IN PRESENCE OF ANY NUMBER OF GENTLEMEN AND LADIES WHO MAY THINK PROPER TO ATTEND. I hope this alternative will be a sufficient atonement for what you are pleased to call my "insolence."

In our late interview I compelled you to acknowledge that you had garbled the extract from the 4th Council of Lateran *by leaving out whole sentences;* although, in your printed letter at the time, you proclaimed in a tone of indignant triumph, in answer to my question, that you quoted from Caranza, and that it was continuous as well as literal. Now if you quote as you say, "from our own Caranza," you must have known that it was *not* continuous: and with this knowledge, how could you answer "unhesitatingly" that it was! It looks strange; but I make no comment.

In your last letter, you give an extract from a Bull of Innocent VIII. published in 1477. The original of this Bull, you tell us is preserved in the University of Cambridge. But it is unnecessary for me to go to Cambridge in order to *convict* you of mistatement in reference to it. Pope Innocent VIII. was elected in the year 1484—and it is not usual with our Popes, to issue Bulls seven years *before* their election; such Bulls come from another quarter. But Rev. Sir, I cannot pass from one quotation to another of your letters, without being *pained* at the necessity you impose on me, of exposing either your ignorance of the authors you cite, or your dishonesty in quoting them. Even in your last letter, whilst you affect to be greatly incensed at my charges on this head, and require me to apologise for my "insolence," you are detected in new falsifications. But unfortunately for you the original document is not so remote as "the University of Cambridge."

I shall cite the canon of the 3d Council of Lateran, just as you have done, except that I shall supply in italics, the passages which you have found it convenient to *suppress*. These passages I shall place in the context, that the reader may perceive how much the whole is falsified by you—and judge accordingly.

"As the blessed Leo says, although ecclesiastical *discipline*, content with sacerdotal judgment, *does not exact bloody vengeance;* yet, it is assisted by the constitution of Catholic princes, in order that men, while they fear that corporal punishment may be inflicted on them, may often seek a salutary remedy. On this account because in Gascony, Albi, in the parts of Toulouse, and in other regions, the accursed perverseness, of the heretics variously denominated Cathari, or Patarenas, or Publicans, or distinguished by sundry names, has so prevailed, that they now no longer exercise their wickedness in private, but publicly manifest their errors, and seduce into their communion the simple and infirm. We therefore *subject to a curse*, (badly translated of course, but no matter) both themselves and their defenders and harbourers; and, under a curse we prohibit all persons from admitting them into their houses, or receiving them upon their lands, or cherishing them, or exercising any trade with them." *But if they die in this sin, let them not receive Christian burial, under pretence of any privilege granted by us, or any other pretext whatever; and let no offering be made for them.*

As to the Brabantians, Navarii, Basculi, Coterelli and Triaverdinii who exercise such cruelty towards the Christians, that they pay no respect to churches or monasteries, spare neither widows, nor virgins, neither old nor young, neither sex or age, but after the manner of the Pagans destroy and desolate every thing, we in like manner, decree that such persons as shall protect, or retain or encourage them in districts in which they commit these excesses, be publicly denounced in the churches on Sundays and festival days, and that they be considered as bound by the same censure and penalty as the aforesaid heretics, and be excluded from the communion of the church, until they shall have abjured that pestiferous consociation and heresy. But let all persons who are implicated with them in any crime (alluding to their vassals) *know that they are released from the obligation of fealty, homage, and subjection to them, so long as they continue in so great iniquity.*"

"Moreover we enjoin (on these, and) all the faithful, for the remission of their sins, that they manfully oppose themselves to such "*calamities*" (no Mr. Breckinridge,—look in your Dictionary:—"Cladibus" means more—the crimes alluded to in the passage which you "*omitted*," falsifying thereby the whole) and that they DEFEND (bless me what persecution!!!) the Christian people by arms. And let their goods be confiscated, and let it be freely permitted to princes to reduce men of SUCH A STAMP to slavery," &c.

The rest of the quotation the reader may refer to in your own letter. I wonder whether "men of such a stamp," would not be reduced to the *penitentiary*, if they committed such crimes in our day and in our country! Let Protestants read this as it is in the original, and then excluding the passages marked in italics, and *suppressed* by their champion! See the *means* by which their cause is defended! Would a good cause require *such* support! Will not honourable Protestants reject it with indignation! And yet *you* Rev. Sir, have politely charged me with "insolence," for "daring" to question the character of your quotations. It was to save myself the painful necessity of these exposures that I, long since, cautioned you to beware of your authorities—knowing that it is by such means that the delusion of Protestantism has for the most part, sustained itself until this hour. It is a hard case indeed, that your falsifications of Catholic testimonies (with which the people are unacquainted in general) are now more numerous than your letters, which I pledge myself to prove, publicly, as soon as you please. It seems you cannot give even the title of a chapter in a book, without falsifying it. Bellarmine's Chapter is headed "Posse Hæreticos ab ecclesia damnatos, temporalibus pœnis, et etiam morte mulctari." Now every schoolboy knows that this merely states, that "Heretics, condemned by the church, *may be* punished with temporal penalties, and even death." And yet your version of it in your last letter placed in italics, and between inverted commas, is, that "it was the DUTY OF THE CHURCH TO BURN heretics." Book 3. c. 21. of the Laity—directing us to the very line, and page, which if you ever saw it, you must have known would convict you of falsifying! These transgressions have been, Rev. Sir, so frequent, and so flagrant, that were I so disposed, I might hold you as unworthy of *literary* intercourse, until you shall have cleared them up. When I accepted your challenge addressed to "Priests and Bishops," I did not anticipate that I should have to suspect your references at every step of your progress. You have, indeed, *accused* me of misrepresentation; but you have not pointed out the passage in my letters that contains it. It is true that I have shown that all the Reformers, so called, were persecutors; but I quoted their conduct and language in support of the charge, and if you show me that I have made even a *mistake*, I will cheerfully correct it. In fact it was impossible for me to "misrepresent" when I only repeated their own words.

Now for the subject of persecution. I proved in my last letter that the founders of Presbyterianism were men of blood, both in prinple and practice. I challenged you to show in the history of the world, an instance in which Presbyterians had the political ascendency, without using it *for the purposes of persecution*. And although, in reply you "admit that in a comparatively small measure Protestants have done the same;" and although "you condemn it, you renounce it, you *mourn over it*," &c., yet it is extremely questionable whether Presbyterians are completely emancipated from the intolerant genius of their doctrines, and the perverse propensities of their forefathers. If there is no single instance in *all history* in which Presbyterians did *not* persecute, when they had the power, both Catholics and Protestants—then, I know not on what ground you can expect us to believe that they *would not* do the same again. Even now according to your standard of 1821, the magistrates are NURSING FATHERS to the church of our common Lord."

Catholics on the contrary can point with pride to many countries, in which the Protestants are not one to twenty of the population, and yet are secured in the enjoyment of *equal rights*. The cases to which you refer, were such as involved many considerations, besides the mere rights of conscience. They involved the rights of property, power, and public order. It was not so much the preaching of doctrine, as the preaching of *anarchy in the name of doctrine*, that was guarded against. Civil war, bloodshed, and desolation followed in the footsteps of those fanatics who rose in Catholic countries to disturb the *established order* of society. This presents a case very different from any thing recorded in the crimson annals of Protestant persecution—where the *only* offence was the exercise of the rights of conscience. But, after the proofs contained in my last letter on the general subject, and considering that you are compelled to admit every testimony therein recorded, your returning to the topic of persecution is rather unaccountable. You insinuate that it is a part of Catholic doctrine; whilst the very documents adduced by yourself, all garbled as they are, prove the contrary. The canon of Lateran begins "as the blessed Leo saith although *ecclesiastical* DISCIPLINE, *content with sacerdotal judgment*, does not exact the punishment of blood"—or of death, &c. "Discipline" is not doctrine—and "sacerdotal judgment," condems only the *doctrine of heresy*, leaving the heretic himself to the laws of the state which he disturbs. The quakers of New-England who were hanged by the Presbyterians, were guilty of no such offences. The Priests of Ireland who were hunted down with Presbyterian bloodhounds, as Dr. Taylor relates, were not even charged with any other crime, except that of being Priests. The fugitive of Geneva whom Calvin had burned to death, was guilty of no crime, except that of *following the Protestant rule of faith by interpreting the Scripture for himself*. Luther wished the blood of all bishops, cardinals, popes, &c., that he might "wash his hands in it." KNOX was for exterminating all Catholics. Henry the 8th, Elizabeth, and Edward VII. persecuted to death for the crime of exercising liberty of conscience. The Episcopalians of Virginia persecuted the Presbyterians;—the Catholics of Maryland protected them, in the enjoyment of all their religious rights, and admitted them to *equal privileges with themselves in the civil administration of the colony*. The gratitude of the Presbyterians was the gratitude of the serpent that stings the bosom which has fostered it. They put down and persecuted these very Catholics as soon as it was in their power.—They did the same in England, towards the Episcopalians themselves. John Wesley taught that not only Protestants, but *even Mahomedans* and *Pagans* are bound to *persecute Roman Catholics*. And yet *these* are the men who proclaimed that every one had the right to read the Bible and judge for himself! These are the *saints*, the *fathers*, the *apostles* of Protestantism! It was by these means that they propagated the radical delusion of their system, for which it would have been hard, if they could not invent, at least a *good name;* which they did, by calling it the religion of the "Bible ALONE." You did well, then, to say that you "condemn" all this, that "you renounce it," that "you mourn over it:"—but until your tears shall have washed it all away, you do wrong to charge any denomination with the crime of persecution. The imputation, therefore, of having recourse to *physical force*, in order to "determine disputes in the church," is one in which Protestants are more implicated than Catholics. With us, it was adopted as an antidote to *prevent* the rise of heresy, and its concomitant civil disorders, in Catholic states. With you, it was the torture applied as a *remedy*, to compel heretics to embrace the opinions of the *predominant party*, in the state for the time being. With you, it was the *nominal* right of every man to read the Scripture, and judge for himself—but woe to that man who dared to *exercise* this right, when *Presbyterians* had the political ascendency in any country. In Ireland, he was given up to bloodhounds, in England to the scaffold, in Holland to the dungeon, in Geneva to the stake and faggot, and in Boston to the gallows. All this was done by Presbyterians and their founder—and yet, you, a Presbyterian, talk of persecution!! But it seems that Presbyterians have become quite meek and tolerant, since the rod of political power has been wrested from their hands. and we have Mr. Breckinridge making acts of contrition for the use made of it—"he condemns it, he renounces it, he mourns over it." It is wisdom, says the proverb, to make a virtue of necessity.

Now let us try to return to the rule of faith, which, if I may judge by your efforts to evade it, you seem to dread as cordially as you do persecution itself. You would wish me even to deny the divinity of Christ, in order that you might have an opportunity of proving it from the Scripture alone. But I cannot gratify you, by acceding to this strange proposal. You may break a lance with any of your Unitarian or Universalist brethren, on this awful question; and the more so, as *they* and *you* have the same *rule of faith;* viz. your right of private judgment as to the meaning of the Bible. But beware of the consequences—for I can assure you that the Unitarian will bear you down by the logical consequences of your *own rule of faith*—and this alone ought to make Protestants see the "radical delusion" of their system.

The question between us, is touching that "infallible rule of faith which *Christ established*, to guide us in matters of religion, and to determine disputes in his church." Is it the Bible alone, interpreted by each individual for himself! If it is *not*, then it follows that the Protestant principle is fallacious. And *that* it is not, I think has been abundantly established in the progress of these letters. 1st. Because the Bible was not *completely* written, until after many years from the ascension of Christ into heaven—and consequently was not established by *him*, as the *only* rule of faith. 2d Several books of the Bible were not *universally* received, as authentic and inspired, for some centuries after, and therefore the Bible was not, and could not be, the ONLY rule of faith by which the *first Christians were guided*. 3d. The sects, who, in those ages adopted the Bible ALONE for their rule of faith, were heretics, *acknowledged* and *condemned as such by Protestants themselves*. 4th. Because the testimony by which we know the Bible to be what it is, must be *something different from the book itself*. Hence, the first act of a Protestant's *faith*, (which includes every thing else) is founded on *that testimony;* and consequently is not founded on the Bible ALONE. 5th. Because even after we are convinced by this testimony, the Bible, all inspired as it is, cannot be a rule of faith, *except in as much as our minds are successful in evolving its true sense*. 6th. And as the Protestant is obliged to adopt *the opinion*, which grows up in his mind, *as to the sense*, when he reads the Bible or hears it read,—it consequetly follows that this *opinion in point of fact*, is the Protestant rule of faith—and not the Bible ALONE. 7th. Because the Bible contains *mysteries* for the exercise of *faith*, to be believed *as facts divinely revealed*—but when reduced to the judgment of private opinion, they cease to be objects of *faith*, and become matters of speculation.

These are the conclusions which reason must draw from the facts and circumstances of the case. To these rational evidences may be added, that neither Christ nor his Apostles say, in any part of the sacred writings, that the Bible ALONE is the rule of faith. On the contrary, they command *us to be guided by the church* —"if any one will not hear the church let him be to thee as a heathen and a publican." The fathers all agree in this testimony, as I have showed in a variety of quotations from their writings. And it is an historical fact, beyond the reach of refutation, that no Christians ever professed to be guided by the Scripture ALONE, as their ONLY rule of faith, except *the Protestants who began in the 16th century, and the heretics of antiquity*.

What has been the character of your answers to all these arguments of reason, revelation, and history! Why, that the written word of God was completed before the death of the *last Apostle*—as if St. John banished to the Isle of Patmos, or dwelling in Ephesus, could be a *rule of faith* for all the provinces of the empire! And then, why did not the "infallible" church determine the canon of Scripture sooner than the year 397! As if the Scripture ALONE had been the rule of faith *even in the church!* And then, garbled or irrelevant extracts from the fathers—and then the "vicious circle" which I have solved at least twice, although once should have been enough. And then the Pope calling himself God—which he never did. And then the blessing of asses in Rome. And then the Inquisition; the massacre of St. Bartholomew; Taylor's dissuasive from Popery; Rome in the 19th century, &c. &c. Do you imagine, Rev'd Sir, that the sincere Protestant will be satisfied with these criminations, which, whether true or false, *have nothing to do with the main question!* Do you suppose, that even admitting the whole premises, he will conclude therefore, the Bible ALONE, or to speak more correctly, the *opinion* which *he* may happen to form as to the *meaning of the Bible*, is that "INFALLIBLE rule of faith established by Christ to guide us in matters of religion, and to determine disputes in his church!" If you do, you pay but a poor compliment to his understanding. Do you suppose that a principle which *gave rise to all the disputes that exist* among Protestants is that "INFALLIBLE PRINCIPLE" appointed by Christ for the purpose of determining disputes!" Will he be convinced that the principle by which Calvin and Luther rejected several *books of the New Testament*—as well as transubstantiation—by which Socinus, *rejected the Trinity*, by which the Protestants of France, Germany, and Geneva, are *Christian infidels*, denying the divinity of the Saviour who redeemed them—by which *you* are a Presbyterian, another a Universalist, a third a Quaker, a fourth a Swedenborgian, a fifth an Episcopalian, a sixth a Lutheran, &c., will he be convinced, I say, by all you have *charged upon Catholics*, that *such* a principle, is the INFALLIBLE RULE OF FAITH appointed by the Son of God! But no matter, the delusion goes on. The Bible is made the repository of all the contradictory doctrines of Protestantism—It is *reported to be as* plain as the Holy Spirit could make it—and the ministers receive large salaries and comfortable livings for making it plainer still.

You seem to be frightened at the condition of Protestant Germany—and call upon me to show that the "free and self-intrepreting use of the Bible has done all this evil." It is not the *use* of the Bible, but *the use of the Protestant rule of faith*, that has done all this evil. It is the *abuse of the Bible*.

I have repeatedly protested against the disingenuousness of your statements in which I am constantly represented as arguing against the Bible—or the "*use* of the Bible." The use of the Bible is in the Catholic church as I contend, and the abuse of it in the Protestant denominations. But I am surprised that you should require proof of a matter that is so plain and obvious. The Germans were told by Luther to read the Scriptures and judge for themselves. They have done so, and *ceased to be Christians!* Was it simply by reading the Scriptures that this occurred! No certainly.—But because reading the Scriptures *according to the Protestant rule of faith*, they were obliged to make *their* PRIVATE REASON the standard and measure of their belief in the doctrines contained in the Bible. As you require proof however I will give it you. Robison in his "Proofs of a Conspiracy" tells us, speaking of the Lutherans and Calvinists of Germany,—"The Scriptures, the foundation of our faith, were examined by clergymen of very different capacities, dispositions, and views, till by *explaining, correcting, allegorising*, and otherwise TWISTING THE BIBLE, men's minds had hardly any thing to rest on as a doctrine of revealed religion. THIS ENCOURAGED others to go *farther*, and to say *that revelation was a solecism*, as plainly perceived by the irreconcilable differences among those enlighteners of the public, and that man had nothing to trust to but the dictates of natural religion." (p. 64.) These "enlighteners" are *following the Protestant rule of faith every where;* and every where, the *same causes necessarily existing*, will be succeeded by the same effects as in Germany. Look at the congregations that have gone over to Unitarianism in New-England at the beck of the "enlighteners." And all this by the use—not of the Bible—but of *your rule of faith*.

In the Catholic church notwithstanding all that Protestants say to the contrary, we read the Scriptures as the inspired written word of God—we exercise our judgment,—and arrive by a rational process of investigation, at the proofs of our doctrine. But we do not, like the Protestant readers, take upon us to become "enlighteners of the public, by *explaining, correcting, allegorising*, and *otherwise twisting the Bible*," according to the measure of *individual* capacity and *private opinion*. We hold that the Bible means now, what it meant 1500 years ago—and on point of *doctrine*, we intrepret it according to the perpetual, unbroken, Catholic public teaching of the church. The consequence is that we do not *change our creed*, to suit the genius of any country, or to keep pace with the improvements of any age. It is for those who acknowledge their religion to be of *human origin*, to improve their doctrines—and deny their tenets, as often as they shall have become 'offensive' but we hold our *doctrines* to be divine, and consequently, beyond the reach of man's improvement.

Hence our doctrines are identically *the same* all over the world—and what they were when first preached to the world—that they are now and that they will be until the consummation of time. The question, therefore is not to be decided according to the arrangement of terms laid down in a recent charge "The rule of faith,"—which, without *professing to be*, is generally regarded as a prop to the weakness of your arguments, in opposition to my reasoning, on the same subject. This being the case, I shall take the liberty of reviewing it, apart from this controversy in a separate publication, in the course of a few days.

In the mean time before I close, I must allude to the train of little questions which are found in the conclusion of your last letter.—But I have not space to answer them—for with all the indulgence of the Editors, I should *trespass* were I to attempt to furnish you with instruction as well as argument. The "question" you asked in reference to Bishop Kenrick's warning "against reading the controversy," ought to have convinced you that even interrogatories are sometimes dangerous. But as the restrictions of Catholic states, on the liberty of the press, and prohibited books seems to be a great hobby in all your letters;—it may be proper for me to say, that Catholic states, like Protestant states, manage their national affairs pretty much as they please. When Presbyterians, however, sat at the helm of civil government, they did not do much better.—In those days it was a *sin to print or even* READ *the Episcopal Book of Common Prayer*. By an ordinance of the Presbyterian parliament dated August 23d, 1645, "Any person using the book of Common Prayer, forfeited, for the first *offence* five pounds, for the second ten, and for the third SUFFERED IMPRISONMENT. All common prayer books in churches or chapels were ordered to be brought to the Committee within a month, under the forfeit *forty shillings for each book*." (Roshworth, p: 207.) By another ordinance passed August 29, 1644, for the ejection of scandalous, ignorant and inefficient ministers and schoolmasters, it is enacted "that such ministers and schoolmasters shall be accounted *scandalous*, as have *publicly* and *frequently read the common prayer book*," the reading of which was judged by this ordinance as great an offence as DRUNKENNESS, FORNICATION, ADULTERY, PERJURY, or BLASPHEMY.

Yours, very respectfully,

JNO. HUGHES.

P. S. In your letter dated April 1833, you say in reference to *the warning against reading this controversy*—"I did not proceed in this matter without a *responsible name;* and even then, knowing the defects of tradition, I asked it as a question, whether my informant was mistaken, and left it open for correction. I have now the name before me, and the permission to make it public, if *required by the Bishop*. If *he* demand it, therefore IT SHALL BE GIVEN."—Now, Rev. Sir, I call on you to redeem your promise, thus PUBLICLY MADE. The Bishop *has* "demanded it," and it has *not* been "given;"—John Burtt, whose name is appended to nearly half a column of special pleading on the subject, positively asserts, that he is not your "informant," and consequently I call upon you to redeem your public pledge—provided always, it is not a lady, "whom for *convenience sake*, you might call M——." Poor M——! She could not distinguish between St. Mary's and St. John's, the one in 4th street, the other in 13th! She could not distinguish between the dress of a Bishop and that of a Priest, although Mr. Burtt tells us she "had been educated among Roman Catholics." She could not distinguish between some other day, and the 11th of February, the day on which your informant "INSISTED" that the "warning was given"—and on which it so happens that Mr. Hughes did occupy the desk of St. John's, and not the "Connecticut Valley Priest;" whom M—— supposed to be *a* bishop! It seems the Catholics in educating M—— did not furnish her with the attributes of a good memory.

And poor Mr. Burtt! He heard it from "two friends," who had been told by "*one*, who was present, whose EARS heard it" never!) and *he* told it to—a "mutual friend," and he *supposes*, for "*he never inquired*," that it was "communicated to Mr. B." Mr. Burtt, therefore, Rev. Sir, is not your "informant"—and consequently your pledge to give the name, if the Bishop demanded it—as he has—is still unredeemed. Let this point of (Protestant) "oral tradition," as Mr. Burtt terms it, be cleared up. Is *this* Mr. Burtt the same who was formerly editor of the Presbyterian! Heu! Quantum mutatus ab illo! Were it not for his signature I never should suspect *him* of being the author of *such* a letter. But it is the name of your "informant," or the retraction of the charge, that is required.

J. H.

COMMISSION

And Forwarding House,

NEW-ORLEANS, LA.

GEO. W. ADAMS, late of Louisville and HENRY S. BUCKNER have connected themselves in Business under the firm of *Adams & Buckner*, for the purpose of transacting a

General Agency, Commission and Forwarding Business,

in the city of New-Orleans, with capital sufficient to render facilities, and a determination to devote strict attention to the interest of those confiding Commissions of any kind to their charge. A liberal share of patronage is solicited

New-Orleans, July, 1833.—50-2m.

MERCHANT TAILORS'

FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.—48-tf

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf

Splendid Cloths & Cassimeres.

DRAKE & FRAZER,

No. 76, Main-Street, Lexington, Kentucky.

ARE are just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimeres, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see; and intend selling them low for cash, as they have all been purchased by one of the concern who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞ Our work shall be executed in the best and most fashionable style.

Lexington, March 27—38-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10, 1832.—15-tf.

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY

AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying*, &c.; and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and* 7 *Plate Stoves, large and small; Franklin Stoves, large and small*, beautiful patterns. With a number of *Fancy Stoves and Coal Grates*.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.

Main-Street, Lexington.

Nov. 14, 1832—20-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars*, if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.